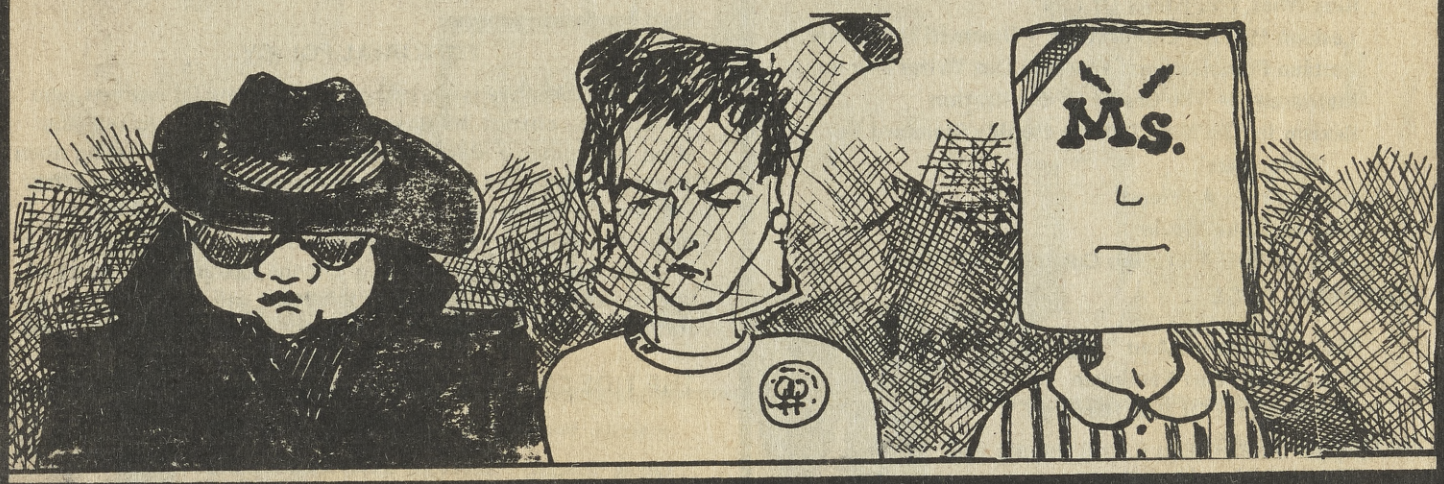
THE LESBIAN TIDE

A FEMINIST LESBIAN PUBLICATION, WRITTEN BY AND FOR THE RISING TIDE OF WOMEN TODAY

TO TELL THE TRUTH



I AM THE WOMEN'S MOVEMENT

— C.I.A.

I AM THE WOMEN'S MOVEMENT

— Redstockings

I AM THE WOMEN'S MOVEMENT

— Ms. Magazine

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WHO WE ARE

The Lesbian Tide is a feminist lesbian publication financially supported by the community it serves. It is published by a Collective who share all political, editorial and administrative responsibility for the magazine and the Collective. It is maintained by the pride and energies of a staff of lesbian women who are committed to one or more specific departments within the magazine. The STAFF is continually open to new women who wish to become involved. The Collective is opened on an intermittent basis to lesbians who; agree with the political perspective of The Collective, are committed to the total administrative aspects of *The Lesbian Tide,* and have been on Staff for three months.

EDITORIAL POLICY

The Tide Collective is a group of radical feminist lesbians who believe basic change in our society is pre-requisite to real liberation for women and lesbians. In the interests of fostering open communication and progressive theoretical development, *The Lesbian Tide* prints a wide variety of views from the lesbian, feminist and gay communities. Our editorial perspective also includes coverage of other social change movements as they relate to women. The Tide Collective itself will publish editorials stating our views and analysis on particualr issues.

* * * *

THE TIDE COLLECTIVE: Ann Cerk, Jeanne Cordova, Barbara Gehrke

* * * *

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WE NOW PAY ALL WRITERS AND ARTISTS WHO ARE PUBLISHED IN *THE LESBIAN TIDE.*

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Inside graphics: Phranc

ADVERTISING RATES:

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WORKERS' STRIKE AT GAY CENTER

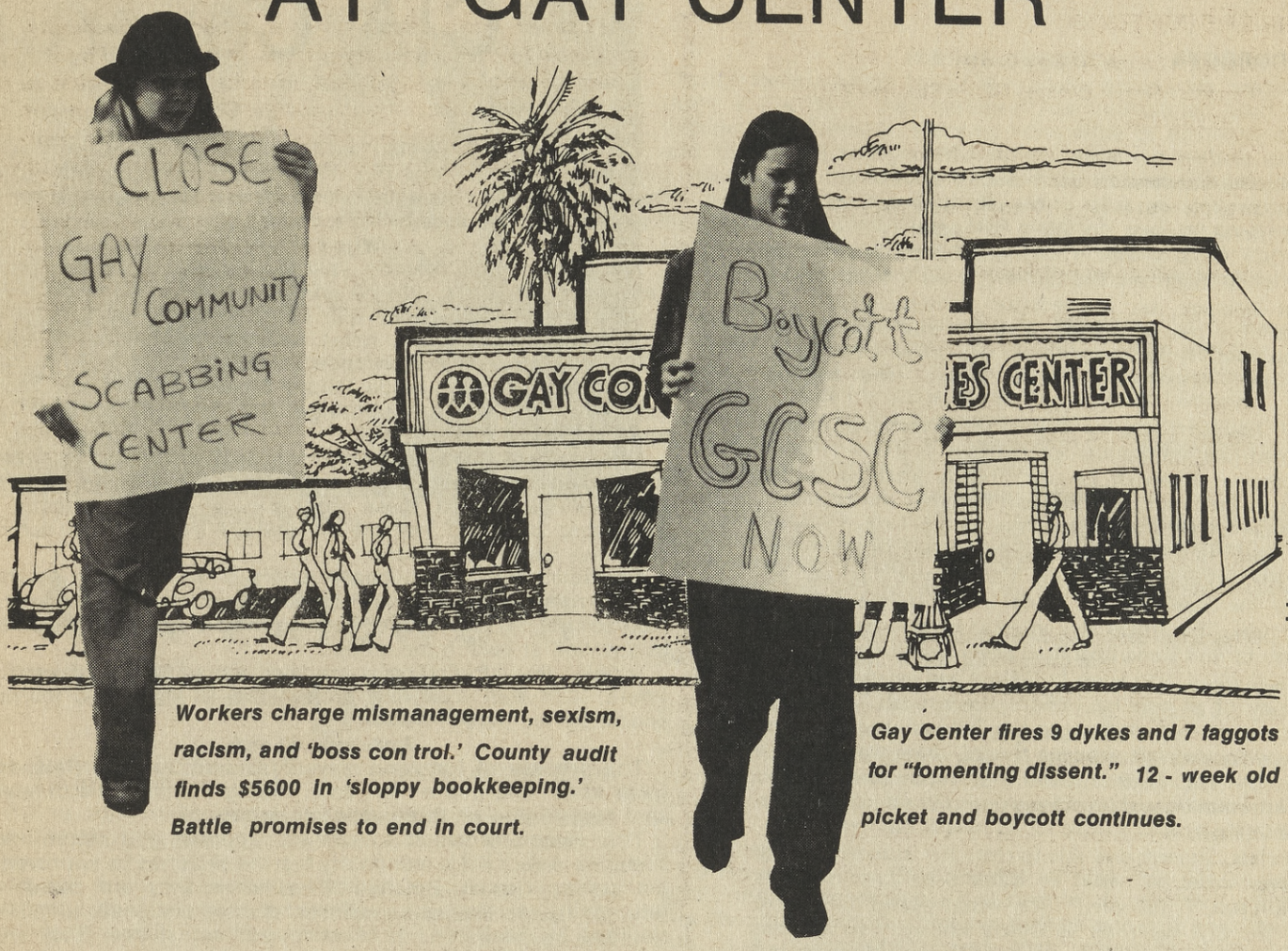

Photo by Denise Crippen

Workers charge mismanagement, sexism, racism, and 'boss con trol.' County audit finds $5600 in 'sloppy bookkeeping.' Battle promises to end in court.

Gay Center fires 9 dykes and 7 faggots for "fomenting dissent." 12 - week old picket and boycott continues.

by J.G. Sappell

Fifteen workers, fired by the Gay Community Services Center in Los Angeles during the month of May, argue that they were dismissed without proper grounds. The center disagrees. The people accuse the center of misuse, misappropriation and mismanagement of funds, and the center denies this.

The only thing everyone seems to have had no choice but to agree on is that 15 people have been fired. There is, however, a heated debate in process over the circumstances which led up to the firings and the procedures which were or were not followed in the dismissals.

The first 11 people who were fired are April Allison, Jeanne Cordova, Jesse Crawford, Rudy Edens, Alicia Madocks, Colin McQueen, Pody Molina, Enric Morello, Dick Nash, Sally Stewart and June Suwara. These women and men have come to be known in the community as the Gay/Feminist 11. Elizabeth Elder, Terry Pearsy, Ed Culp and Charlie Jones were actively attempting to unionize the workers at GCSC; this has never been done before. They were notified of their termination aproximately two weeks after the other 11.

The letters of termination received by the Gay/Feminist 11 state: "From our investigation and analysis, it is our opinion that you have been in severe breach of many duties and obligations essential to your position." The letters were on GCSC stationary and signed by Benjamin Teller, President. The letters informed the Gay/Feminist 11 that if they had further questions they should contact a board member for an appointment to discuss it. This was not a "channel of appeal" or a chance to regain a job because the Board of Directors was firm in its decision to dismiss them.

GCSC DISMISSAL PROCEDURE

In regard to the legality of the firings, there is a conflict over procedure. Section 7 of the GCSC Personnel and Procedures document, revised January 1, 1975, states: *"If a staff person, in the judgment of the program staff, program director, of the Management Team, has been consistently remiss in carrying out duties and accepting responsibilities, the Personnel Committee will meet and make a decision regarding dismissal. Before this step is taken, however, the staff person should have been given ample notice that her/his job performance is considered below par by program staff and/or the Management*

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Feminist Group Charges Gloria Steinem with CIA Coverup

JEANNE CORDOVA

Who does or does not work for the CIA is becoming the most provocative and messiest question of the day.

Last but certainly not least of the recent allegations is the charge that Gloria Steinem is or was a CIA agent.

REDSTOCKINGS, a New York-based radical feminist organization whose members include several early theoreticians of feminist ideology, say Steinem has "misrepresented and covered up" her past affiliation with the spy agency. The group's elaborate 16-page press release also documents charges that Steinem's magazine, *Ms.*, "endangers" the feminist movement.

In 1967, *Ramparts* and the *New York Times* revealed that Gloria Steinem was the founder and Director of a CIA "front," The Independent Research Service. Shortly after her return from India in the late fifties, Steinem initiated and became a board member of IRS, an organization which helped finance American youth to international youth festivals. In the February 21, 1967, edition of the *New York Times,* Steinem admitted that she knew IRS was being funded by the CIA, but said at the time, "Far from being shocked by this involvement, I was happy to find some liberals in government in those days (post-McCarthy era) who were farsighted and cared enough to get Americans of all political views to the festivals." Although Steinem appeared to have thought the CIA was into spreading fine, upstanding, political thought abroad, there was evidence suggesting that Big Brother Bond was more interested in gathering information and provoking unrest at the communist-dominated festivals.

Nevertheless, Steinem was able to close the issue by vowing, "I was never asked to report on other Americans or assess foreign nationals I had met." The sophisticated subversive tactics of the CIA were not as widely known then as now. Many leaders of today, among them Herbert Marcuse and William Sloane Coffin, worked for the CIA or front foundations during a time when they believed the spy agency was the left wing of the commie-scared government. The popular misconception of that era was that the CIA really supported anti-Stalinist, independent, and/or democratic governments.

Officially, the U.S. was opposed to totalitarians of both Right (Fascists) and Left (Communists), and, it was thought, we lent our spy agency to progressive third forces.

In the mid and late sixties it became clear and publicized by Coffin and others that the real job of the CIA was to protect American corporate capital abroad — and if that meant covert and subversive support for dictators like Park (S. Korea), Salazar (Portugal), Franco (Spain), Thieu (South Vietnam), that's what was happening.

However, with this facade of liberalism, the CIA was able to dupe students (National Students Association) and intellectuals into fronting for them.

Progressive Purposes

Though Steinem has been "unavailable" since the May 9 publication of the Restockings release, her longtime assistant and *Ms.* editor, Joanne Edgar, said Steinem, like other liberals of the time, felt the IRS was pursuing legitimate progressive purposes. "They (IRS, Steinem) thought they were getting government money to use for our own ends," Edgar explained in a recent telephone interview.

The issue might have died had not Steinem, supported by the reputation and money of New York *Times* publisher and IRS associate Clay Felkner, gone on to found the largest "feminist" magazine in the country.

The issue might have died had Steinem openly disavowed her affiliation with the CIA and IRS. The issue might had died had not Redstockings and others uncovered leads which they say suggests Steinem did more than direct a travel agency.

Who's Who

Although in 1967 Steinem said she left IRS after the Helsinki Festival in 1962, the 1968-69 edition of *Who's Who In America* credits the feminist leader with being a board member of the organization. Additionally, notes Redstockings, later editions of *Who's Who* show further inconsistencies.

The 1968-69 edition reads: "Gloria Steinem. . . Dir. ednl. found. Ind. Research Service, Cambridge, Mass., N.Y.C., 1959-62, now mem. bd. dirs., Washington."

Later editions, however, delete mention of the Washington directorship and shorten Steinem's terms with IRS to 1959-60. Redstockings alleged these discrepancies are an attempt by Steinem to "cover up" her role with that CIA front. Such an accusation, says Edgar, is "absurd."

Contacting the Chicago headquarters of *Who's Who In America,* the *Lesbian Tide* learned that the procedure for writing biographical entries includes sending the bio-sketch to the person in question at least three times.

Initially, the information is supplied either by the research of *Who's Who* staff exploring professional or academic journals, and/or by the person herself.

Approved Sketch

The process of inclusion, says President Kenneth Petchenik, takes about one and a half years. During that time the person is sent their sketch on three separate occasions.

The person is asked to correct, approve and return these sketches. Asked if it is mandatory that the sketches be approved by the person herself, Petchenick explained they are sometimes returned by secretaries, sometimes returned unsigned, sometimes returned by the person in question, and sometimes, "they aren't returned at all."

'Other sources report mistakes and rewrites in successive editions of this kind of social register are not uncommon.

Considering this information, it is possible that the 1968-69 Steinem sketch was submitted and/or finalized *before* the 1967 Ramparts expose of IRS.

It is also possible that the initial or finalized information was put together and/or finalized by the *Who's Who* staff rather than Steinem.

Explaining that *Who's Who, Inc.* only keeps records dating back one year, Petchenick said it would be "impossible" to verify who, if anyone, approved the original or successive Steinem sketches.

The only one who might clarify the issue has been unavailable for comment.

Questioned, Edgar related: "She (Steinem) said she doesn't know how that 1968-1969 sketch) happened. She said it's incorrect and she stands by what she said in 1967. . . . that she left (IRS) in 1962."

Affiliations

Claiming Steinem "misrepresented" her role with IRS, Redstockings' second piece of "evidence" is their discovery of an IRS pamphlet, which "contains 13 pages devoted solely to biographies, political affiliations. . . of individuals from all the countries participating in the festival (Vienna, 1959)."

The pamphlet, "Report on the Vienna Youth Festival," carries Steinem's name as "Director."

A 500-word excerpt published in the Restockings release is a bio-political analysis of nine foreign nationals and one American.

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Photo by Elizabeth Ward

Photo by Elizabeth Ward

Steinem and Ms. deny charges as "ludicrous" and "absurd."

Ms. Answers Charges

The Redstockings press release (*see related stories in this issue*) makes us sad.

But we must not forget that the real culprits are the people in power who create such crazy suspicions and who profit by them.

We feel the CIA part of the affair is negative energy. The only accurate information is that Gloria Steinem worked for the Independent Research Service 14 and 16 years ago and that group received some funds that came directly through foundations — some from the CIA — and that this information Gloria herself made public in 1967.

We feel that the Redstockings conclusions and implications drawn from these dated facts are absurd.

It is consciousness raising to consider the 1950s parallel to this kind of journalism, when people were accused of being Communists simply because they had attended Communist-supported events in the past. The parallel seems exact: popular paranoia that settled on communism in the fifties may now in the seventies settle on the CIA.

Fighting within the women's movement over such unfounded assertions as the Redstockings charges can only prevent all of us from spending time on the important ouside struggles that are really necessary.

We welcome constructive editorial criticism of *Ms.* magazine and recognize anyone's right to extend it. We only wish the Redstockings' editorial comment could have been presented in a more valid context.

(Ed. note: This statement comes from "some of the editorial staff" of *Ms.* magazine, an "ad hoc" group which included Gloria Steinem, says spokeswoman Joanne Edgar, editor of *Ms.* According to Edgar, Steinem worked for the Independent Research Service "from late in 1958 to 1960 and then again in 1962 at the Helsinki Festival." Edgar interpreted "valid context" to mean "a straight editorial discussion or criticism of the magazine. . . not tacked on to this absolutely crazy CIA junk.") □

Has **Ms.** Sold Out Feminism?

JEANNE CORDOVA

Though Redstockings does not explicitly accuse *Ms.* magazine of being a CIA front, they charge it has "substituted itself for the (women's) movement, blocking knowledge of authentic activists and ideas."

Alleging that the editorial pages of *Ms.* show the magazine "owes its existence to the highest ranks of corporate America," Redstockings believes *Ms.* has distorted and covered up "the historic connection between feminism and radicalism."

Repeating the complaints of many feminists, Redstockings wants to know:

Why is more space devoted to "Etiquette for Humans" and "Populist Mechanics" than to root-analysis of women's unpaid and/or exploited labor. . . what is the political function of Ms.*'s popular image as the magazine of the "liberated" woman. . . (when the very reason for the resurgence of the modern women's liberation movement. . . was the realization that emancipation was a myth, that women are not liberated?"*

Rosenberg Article

A recent case in point is *Ms.*'s decision not to print Elli Meeropol's article about her mother-in-law, Ethel Rosenberg.

Submitted last October, Meeropol's piece includes prison letters of the executed heroine and highlights the political issues and times in question.

Recent *Ms.* editorial decision, however, has rejected the article because "it is not up to par journalistically."

The magazine has since reassigned the subject matter to another woman who was present in Times Square the day Ethel Rosenberg was gassed. According to inside sources, the second article will be a more "personalized" account. Personal as opposed to political? The creative aspects of *Ms.* editorial policy seems to be the pursuit of questions such as: Does Flo Kennedy swear in French or Italian? How often did Susan B. Anthony's chains get caught in her nylons?

Corroborating the Redstockings charge that *Ms.* is working against the development of a mass women's movement, another inside *Ms.* source admits: "Serious political subjects are either dealt with in a melodramatic way that undercuts their political significance. . . or by having someone famous, like Angela Davis, write it."

Stockholders

Charging complicity, Redstockings also questions the appearance of stockholders (i.e., Wonder Woman, July 1972, *Ms.*'s first regular issue: Katherine Graham, October 1974) on the cover of *Ms.* magazine.

The radical feminists object politically to "Wonder Woman" who was an army intelligence officer working "for American, the last citadel of democracy, and for equal rights for women."

In her revised, 1973 form, the legendary figure is still a patriotic pacifist who, Redstockings alleges, still "reflects the antipeople attitude of the 'liberal feminists who look to. . . supernatural. . ." models while ignoring the real struggles of down-to-earth women.

Graham, publisher-owner of *Newsweek* and The Washington *Post,* who initially bought $20,000 in *Ms.* stock, represents the same "individualist line," says Redstockings.

The New York radical group wonders about the "coincidence" of *Newsweek* promoting the IRS (1959-1962) and Gloria Steinem (1965, 1971 cover stories).

Since its inception in 1972, *Ms.* magazine has broken circulation and financial publishing records by becoming one of the largest and most solvent publications of its kind.

Solvency, however, does not mean profit-making, points out Edgar.

Questioned as to their average monthly advertising income, Edgar reported *Ms.* magazine had taken in $418,426,063 during the first four months of 1975.

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SING WHAT YOU KNOW OF LIFE

by Kay Gardner

In the beginning is
the ending
In the ending things begin
Rhythms
Rhythms always sending
Music circling
round
within

In the beginning, when the sun and the moon and the earth and things living on the earth were all that was . . .

In the beginning, when birth was not understood, but Woman knew it . . .

In the beginning, when living things were in the care of Woman, Bringer of Life . . .

In the beginning was Her knowledge of birth and rebirth . . . the circles, the spheres circling, encircling circles . . .

Daughter of the Moon, Woman made Life as Her Mother waxed and waned, died and was reborn again . . . cycles, circling circles . . .

She knew. She understood the rhythm of the universe, the cycles of herself, the music of the spheres. She took charge of the wonders, of the mysteries, of all things spiritual.

Woman knew the Music and will again.

Priestess-musicians chanting, playing music within the temples of Great Mother-Goddess . . .

Tambourines, the sounds of leaves rattling, natural sounds of Earth. The breath of Life, the flute sighing as the wind sighs over river reeds. The drums, drumming rain on hollow trees, the heartbeat stretched over skin. Harps, lyres, instruments of the Mother. Music flowing from the souls of women into the dances they make to celebrate the cycles of life. Circles of women dancing. Women alone dancing, their bodies circling, their hips circling, sensual and spiritual together.

Wailing women lamenting death. Days of wailing release both grief for the dead and joy in knowing the cycle of transformation will bring life again. Ancient women singing their special harmony to Nature's rhythm.

Women working together in the fields, singing alone and together, rhythms of work, easing burdens, soothing souls.

The Greek Muses, three feminine spirits, give Music her name and inspire the songs of the ancients. Women writing verse, writing melodies and harmonies, singing the song-stories to their daughters' daughters.

Artemis, goddess of virginity, or true selfhood, striking the moon-cult lyre with womansong, looking into herself, singing the truths of Woman under a full moon.

Priestess-musicians chanting, playing music within the temples of the Great Mother-Goddess . . .

The Ending:

"And I will cause the noise of thy songs to cease; and the sound of thy harps will no longer be heard!"

Ezekial

You tried to take our music from us.

You destroyed our golden calves, images of our Mother-Goddess in the Age of Taurus. You tied our Mother to your home, toppled Her temples and subverted Her music. You sacrificed lambs to your father-god in the Age of Aries. You plundered our rituals. You plagerized our clothes for your vestments. You aped our dances and mimicked our chants. Apollo stole the lyre from Artemis. Orpheus ravaged the Sirens. Pandora's strength was degraded into weakness by your eyes.

Sex was no longer a force to be honored, as it was in Ishtar's temple. Motherhood was no longer allied with the crea-

tive power of the universe, as taught by Isis worship. Virginity no longer meant serving the inviolate personal self, as lived by Artemis.

The ancient divine womanspirit, the dove-goddess, became the holy ghost in a trinity of male power in the Age of Pisces. Woman's strength, her understanding of the life force, became desire for the "flesh." You forbade our dances, afraid of the power of our spirit. You separated the senses from the spirit. You took the whole and split it like an atom. You forbade us speech in your houses of worship. You even castrated your sons to replace our singing voices. You outlawed the music of Woman.

You tried to take our music from us.

The Beginning:

Trapped by a fire in a New York City subway, a West Indian woman sings her own sensitive Calypso melodies. "Think you're up in the mountains, looking up at the blue sky and hearing rushing water, looking down at the streams." The people in her car are calmed by the healing power of this woman's music.

Women minstrels in New England, playing for other women. Music flowing naturally, soothing pain. Music giving rest to the weary, nourishing the starved and depressed.

This is music of the spirit and music from the soul.

Music stirring the body to movement, making a whole. Circles of women dancing. Women alone dancing, their bodies circling, their hips circling, sensual and spiritual together, at one.

Birth and rebirth. A circle, a cycle. Women reborn, gaining collective independence. Creating our own music once more.

Torn, corrupt, wasted and hungering, this sphere on which we live . . . Listen to the music of nature, the rhythm of cycles, circles encircling. Women, relearn our natural rhythms. Breathe, women. Hear the music. Feel the rhythm of our hearts.

When we can hear the music inside, we will know the flow of life and our universe, the whole One.

Rhythms:

I am flooded in colored backlight, behind a screen-fabric. My shadow is projected in a circle of colors. My flute sings with my soul. I feel myself lifting, light as the feathers I wear. I put down my flute, hearing the words of an American Indian chant,

"Into thine arms, Mother Moon
We put our faith again
We enter the darkness so brightly
We enter each other with love"

and my arms form the crescent moon, a shadow dance. The moon becomes the encircling Mother, enfolding her children. I become the Mother in my dance.

The curtain is thrown back and I see my shadow, me as Mother Moon, suddenly thrown against the wall behind the all-women audience. I am the Great Mother. I Am. I hold these women in my shadow arms. I sing. I chant. I fly . . . "An army," I sing. "We are an army," I chant. "An army of lovers!" I fly . . .

I, who rarely dance, am whirling, soaring. And I sing and the music pours out of my soul and I laugh with joy and I dance. And this is ecstasy. This is the power of Music—to release our souls from the cages of centuries and into flight.

The audience becomes women playing drums. The rhythm rocks us. We dance freely, in rhythm with ourselves and Nature. Music is our source. Music is our force.

In the beginning is
the ending
In the ending things begin
Rhythms
Rhythms always sending
Music circling
round within

PLEA OF "GUILT", CRY OF VICTORY

by Sally Stewart

Sometime early in 1975 Val Woolfe arrived in Philadelphia, Pennsylvania, a city with a well known network of support systems for lesbians and other radicals. Shortly after reaching Philadelphia, Val met Byrna Aronson, a leader in the Philadelphia lesbian community and the administrative assistant to the director of the ACLU.

They spent some of their time together strolling through Chinatown, but usually stayed at Byrna's apartment. They watched television and discussed their common Jewish backgrounds, being lesbians, current events and politics. Byrna now mentions she also discussed the plight-flight of well known lesbian fugitives Jane Alpert and Susan Saxe and the resulting FBI questioning of lesbians in other states regarding the whereabouts of the missing women.

Shortly after 6:00 PM on March 27, 1975 Byrna and Val were walking toward Chinatown and Officer Joseph Reid stopped them. Looking at Val he asked her name and if she had any identification. According to Byrna, Reid then said Val resembled Susan Saxe on whom he had been briefed that afternoon. He asked them to get into a patrol car with him and drove a few blocks where they were met by other patrol cars and a patrol wagon. At this point Byrna, realizing for the first time that her lover Val was Susan Saxe; and Susan, well versed in Karate; sat quietly in the car holding hands tightly. Byrna never questioned Val, only told her it did not matter if she were the woman in question. They were taken to police headquarters where Byrna and Susan Saxe, formerly Val Woolfe, were separated.

Byrna was taken to FBI headquarters where she was questioned for many hours. She claims the FBI lied to her while attempting to obtain information.

* * *

On June 9, 1975 Susan Saxe pled guilty to the Federal charges of robbing the Bell Savings and Loan Association in Philadelphia, and "theft and related crimes at the Newburyport Arsenal" in Massachusetts. On June 20, 1975 Saxe was moved to Boston, where she will be tried by the state for the September 26, 1970 bank robbery in Boston, where patrolman Walter Schroeder was killed. This trial will probably begin in September. For the Bell Savings robbery the government agrees to recommend a sentence of not more than ten years imprisonment and for the Arsenal robbery not more than two years. According to the Plea Agreement, "The government agrees to recommend that the sentences imposed (in the above charges) run concurrently with each other and concurrent with any sentence that may be imposed by the Commonwealth of Massachusetts . . . The government further agrees to recommend that this Court stay the imposition of sentence (in the first two charges) until the conclusion of Trial Court proceedings including sentencing, if any, but excluding any appeal period" in the Boston trial. In Boston Susan faces a possible sentence of life imprisonment. On June 23 Saxe pleaded innocent to a charge of first-degree murder and two charges of armed robbery in the Boston bank robbery. Despite

First Saxe Trial

a request that Susan be detained near Boston, Superior Court Judge Walter McLaughlin ordered her held 45 miles west of Boston, without bail. She is to be examined by a court-ordered psychiatrist regarding her "criminal responsibility and mental compentency". In a letter by the Susan Saxe Defense Fund it is stated "were Susan not a political prisoner, or were she a cooperative one, these sentences would not have been imposed."

The government agreed not to prosecute Saxe for "any possible involvement in bank robberies in Evanston, Illinois and Beverly Hills, California in August 1970, any possible charges arising from the alleged purchases of weapons in Portland, Oregon, in September of 1970." According to Catherine Roraback, one of Saxe's attorneys, the government also agreed not to prosecute Susan for interstate flight to avoid prosecution.

The letter by the Saxe Defense Fund also claims "the provision that Susan will never be immunized before any grand jury to testify about events between 1969 and 1975, and that she will never be asked to testify against Kathy Power are the heart of the 'agreement' between Susan and the government. For those of us in Philadelphia, it means that there will be no grand jury here so that we can put our energies to work organizing resources for the Boston trial." A part of this agreement is that if Saxe is questioned by the government and does not testify she cannot be cited for contempt of court. This

agreement is signed by Susan and three of her attorneys; and prosecutors Robert Curran, United States Attorney; the first Assistant U.S. Attorney; the Assistant U.S. Attorney, Chief, Criminal Division; and the Assistant U.S. Attorney, Assistant Chief, Criminal Division. According to attorneys questioned on this matter this "agreement" is as binding on the United States government as it is on Saxe, and if violated Saxe has a case against the government for breach of contract.

In a statement read by Saxe on June 9 she says "The most significant part of this plea agreement is that the United States government realizes that I am not and never will be a collaborator. I have made it clear to them that if I am called as a witness in any government proceeding, I will refuse to testify. . . Today I am in effect pleading guilty in federal court to charges stemming from a period five years ago when I believed, as I still do, that armed struggle against the Amerikan state was a valid and necessary escalation of the politics of the '60's. . . Over the course of the last five years, four and a half of which have been lived underground in Amerika, I, like many other women who came to politics through socialist, anti-racist, and anti-imperialist causes, have changed, I have grown, have emerged a feminist. Like those thousands of other sisters, I am no longer content to be just one strong woman fighting for a revolution which, though it is just and necessary, does not speak to my own highest aspirations, my own most personal and immediate needs. Over the past five years, then, I have emerged a feminist, a lesbian, a woman-identified woman." Susan goes on to say a major split has emerged in the women's movement between women who think "the Amerikan system can peacefully accommodate their feminist demands and that women as women have no obligation to support or protect any peoples' struggle that is not explicitly feminist in ideology or even separatist in practice. These women feel it is permissible, even desirable, to collaborate with the state in the name of feminism. . . On the other hand, are we women whose growth into feminism has made us even more determined not to give in, not accommodate ourselves to Amerika, not to collaborate against sisters and brothers who are our natural allies in revolution . . ." She says her feminism does not cause her to regret one action taken in the seventies against the state, and does not, most importantly, allow her "to collaborate with the Man in order to reduce the amount of time I will have to spend in his prisons. . . My feminism does not drive me into the arms of the state, but even further from it."

Included in the statement by the Susan Saxe Defense Fund, addressed to All Our Sisters and Concerned Brothers, is their response to her statement read in court: "We feel that Susan's statement is the best expression there could be of why she decided to plead guilty and why she believes her plea to be a victory. For those of us in the courtroom at the time she read the statement, there was a strong affirmation of Susan's feminism and our own. It was the first cry of joy and defiance in the tedious weeks of pretrial work."

* * *

After avoiding the FBI for nearly four and one half years Susan Saxe has been held prisoner since the night of March 27. Byrna has had to adjust to the fact her lover is Susan Saxe and has suffered the loss of having Susan in prison. She speaks of her as a strong woman with deep feelings about injustice in the world. Others, including those on the defense committee remember her warmly. "Some of us knew her as Val Woolfe and were touched by her integrity before she was arrested.

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THE GOOD, THE BAD, AND THE NAIVE

WHAT HAPPENED HERE IN LEXINGTON, KY?

In January, about 40 to 50 persons were approached by FBI agents purporting to seek information on two women, fugitives Susan Saxe and Katherine Powers, who, according to the agents, lived in Lexington during the summer and fall of 1974. The persons approached either lived or worked in Lexington, were friends or relatives of Lexington residents or were acquaintances of the two women, known here as Lena Paley and May Kelley. No one here knew them by any other names or identities. No one knew where they went when they left Lexington.

FBI harassment included extensive questioning about radicals' personal and political lives, following people, obtaining the telephone bill of at least one person and visiting all the people whom she had called long-distance in recent months, lying, and threatening people with the prospect of being served subpoenas to appear before a federal grand jury.

There was no group discussion or support action available to people when they were first approached by FBI agents. Consequently, people had to make personal decisions without group support. Those who sought help to prepare themselves for an FBI agent's visit were told anything from: "You don't know anything illegal so it won't hurt to talk with the FBI," to "You have a right to refuse to talk with FBI agents, so don't talk."

Among those persons who talked with the FBI, the situation of interrogation was handled in different ways. Some were cautious, using their own judgment to tell their interrogators when a question was irrelevant to the purported investigation. Some were completely open, apparently telling the agents anything. Some of the persons who talked to the FBI agents later were subpoenaed to Philadelphia for Susan Saxe's June 9 trial. Some were left alone.

Among the six persons who did not talk with FBI agents, the situation also was handled in different ways. Some asked agents to postpone questioning until they had obtained a lawyer. Some refused to talk with agents on the telephone. One refused to talk at all. The six persons who refused to talk with FBI agents were subpoenaed by the US Attorney to appear before a federal grand jury, where they refused to talk on the grounds that the questions violated the 1st, 4th, 5th, 6th and 9th amendments to the constitution as well as federal statutes. They were granted "use immunity" by the U.S. District Court Judge, Bernard Moynahan, stripping them of their constitutional rights to remain silent. After a second appearance before the grand jury and another refusal to testify, the six were held in contempt by Judge Moynahan. They were jailed in three different county jails away from Lexington.

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I DREAMED IN FEMALE:

Lesbian History Exploration

by Aurora Bingham

About 90 days ago I met a beautiful group — the Lesbian-Feminist Liberation of Miami, who were planning a conference at the end of August 1975 to plan a women's community. Their warmth, comradeship, affection, and support won my heart immediately. Shortly thereafter, I was invited by two members of the group, Jackie and Laurie, to join them on a 2-½-month cross-country trip to explore this land of women (visit women's centers, bookstores, health care centers, etc.), spread the word about our conference, and generally have a ball. It's turned out to be one of the most exciting and rewarding experiences of my life.

The Lesbian History Exploration held earlier this month was one of the highlights of our trip. Never having experienced being surrounded by approximately 150 Amazons in my life, I did not know what to expect.

Driving toward the camp, located outside of Los Angeles, the scenery was spectacular, including a huge watershed high on a mountain with the word "SHALOM." We were delighted to find the camp totally isolated in a lovely spot, complete with forest, waterfall, hiking trails, clean bungalows, kitchen, and janes — a perfect retreat.

Friday night we broke into small groups to discuss lesbian history, which personalized contacts with the women. Since few of us knew much about lesbian history, the women in my group discussed our own history. The small group allowed me to relate with at least 10 women out of so many attending the conference. Then Dandelion led all of us in a ritual round dance, celebrating the spirituality of womanhood, which led to a lot of kissing, loving, touching, and chanting, after which I felt (is it possible?) in love with every woman there. I fell asleep, and dreamed in female, loving myself and glad to be called a lesbian.

The next two days, filled with excitement, left me wishing I could be two women, as there were two or three programs going on at the same time. Many times decisions as to where to place myself were difficult.

WOMEN SHARING

Anna Rubin's "Woman-Identified Music Makers/Cultural Innovators" was educational and inspiring and enlightened us about the talented and strong lesbians in our past and our present, information which had heretofore been suppressed.

Martha Shelley's poetry reading was heart-warming and moving. Going through the various phases of her life, I felt I knew this beautiful woman intimately. Her transition (through her poetry) from the hard, competitive, elitist life in New York City to a loving, sharing, and working lifestyle in California has brought her to the realization that the people most important to her are her sisters. I totally identified with her because a similar process has happened to this lesbian in the past 3 months.

Alix Dobkin also revealed her life and history through song and talk, which were filled with humor, despair, and joy. With her lesbian music filling the forest, I felt excited, felt like shouting my love of women to the world. To me she provided probably the highest point in the weekend, because music communicates more to me than any media in existence. Alix' music has the power to transmit lesbian pride and joyfulness.

I was not fortunate enough to see Judy Grahn. However, in listening to her tape, I was brought to the realization that this was a soul-searching reading by a talented, sensitive woman. The "She-Who" portion of the reading was a slow, subtle ascent to an intensely universal woman-identification.

WE WILL DEFINE OURSELVES

The "Lesbian Sexuality Workshop," presented by Marsha Seeley, Tee Corinne, and Pat Hardman, included two films and many slides. The "Masturbation" film was one woman's portrayal of a self-love act. Not identifying totally with it(although the act is an important one in my life), I still found it educational and well done. Most important to me was that she was a good example of a typical woman, not particularly young or beautiful by society's standards. The film "Holding" (which is being shown all over this country by the National Sex Forum as an example of lesbian sexuality), frankly, sucks eggs. Two beautiful, slim, blonde nymphs bounce through forests and bedrooms. The photography is super imposed with trick shots, and the sound effects of noisy birds and loud drums are crude, phony, and insulting. However, I'm glad the women presented it, as we all should be aware of how we are being represented in the media. We discussed the fact that if we want a better film distributed, lesbians should produce it. After the films, slides representing female genitalia (from age 12 on up) were shown.

"Sixty Years of Being a Lesbian," by Elsa Gidlow, was a moving and memorable reading by an incredibly strong and talented woman, Without the support of other sisters or a strong lesbian or feminist movement to back her up, she was able to produce poetry of an incredibly positive nature and sensitivity. She is a model and an inspiration to all lesbians.

"The Lesbian Emerging in the Era of the New Woman," by Nancy Victoria and Jocelyn Cohen, presented an historical perspective of the times and culture up to the 1920's, with a brief look at the New Women at the end of the Victorian era and on to the women in the salons of Paris. I came away from this performance with a more solid, secure identification as a lesbian.

"Comedy," by Margie Canton, gave me my first opprtunity to laugh heartily at our own personal history and culture, which was healthy and fun after all the "heavies" of the day.

"What the Well-Dressed Dyke Will Wear; How We Look, 1900-1975," by Liza Cowan, was a fabulous slide show of famous (and unfamous) dykes like Gertrude and Alice, Amelia Earhart, Romaine Brooks, Liza and Alix, with dyke schlep (wearing your shirt and dungarees) and dyke finery (adding suspenders, bow tie, and hat). Gales of laughter resounded.

"Memories of the Fifties," by Vivian and Joy, was a vivid recollection of the military and bar scene in N.Y.C. in the 50's. I'm sure my feelings were shared by most women in the room— that the 70's (even with all our present-day problems) are a hell of a lot easier on a lesbian.

"A Comedy in Six Unnatural Acts" is a film by Jan Oxenberg, which was only half completed (the workprint), but the three acts we saw were very well done — "The Wallflower," "The Girl Scout Leader," and "The Seduction" — all loving satires on stereotyped lesbians. A fine job by a talented woman in a field that so desperately needs female expertise and talent.

"Twenty Years To Come Out — Mother/Daughter Lesbianism," by Karen, was a moving tape of a lesbian mother's struggle to survive in mental institutions and how she and her daughter came out separately five years ago. It was presented by her daughter, and I'm sure every woman in the room identified. Myself, I quietly cried for my mother, for being a mother, and for all the desperate struggles we lesbians must, at one time or another, face.

I'd like to congratulate Linnet and the other women involved with the meal planning and preparation. It was vegetarian and delicious. Expecting the standard fare (dogs, cokes, and burgers), we were pleased to find casseroles, lentil soup, dried fruit, apple juice, stoneground bread, honey, etc. If you've ever seen Amazons eat, 150 of them can consume a hell of a lot of food, and there was always plenty to go around. Everyone who came participated in the meal — serving or cleanup, so no one was left with all the shit-work.

OK, I missed a hell of a lot of workshops, but, as I said, I'm only one woman (although after the weekend I felt as strong as 10), and I'm sure many of the other presentations were just as fine.

The collective of Good Taste Productions did a magnificent job and deserves credit for an incredible amount of fine planning. The members are Jan Aura, Alice Bloch, Jocelyn Cohen, Jan Oxenberg, Evan Paxton, Nancy Toder, and Nancy Victoria.

After that weekend my emotions could totally accept that I AM A LESBIAN AND I AM PROUD. I have a history, I have identification, and the support of my sisters is so important to me that I plan to live in sisterhood in a women's community. ◘

by G.W.

To: the FBI, '72

Dear Sirs:

I have waited before
in my life,
waited to pronounce
some full-flowered word,
some sound-image complete;
I have waited before
in my life,
but now anger seems
to halt my poem,
anger stops my art
(short life makes one distraught),
and I cannot wait in my life
for some God to move my hand,
for some full-flowered word
to seed my brain,
for there is much wrong
which makes my anger strong.
And now and then
I take my pen
before a sound or sight
has moved me and i write,
for I cannot wait in my short life
for some God to move my mind
while Man eats his sons,
while Man lies
(and his lies become his truths)
while Man drives his mad race
(or his race mad)
behind his secret face,
his dead eyes pretending
to caress some innocent,
his words obscene in their trickery:
"All we want you to do is identify this picture."
The face was black and had a number.
I knew he was in Canada to avoid
eating communion with a bunch of
dried up priests feasting on my people's
dried, preserved and numbered flesh.
I cannot wait in my short life
for some synthesis market:
"Beauty," "Form," "Not For Sale —"
I cannot wait, for the liars are
always in a hurry
to open up a new Grand Jury
to please the furry minds
wrapped in patriotic stupor.
I cannot wait in my short life,
for much is wrong.

Sincerely,

editorial

MALE DOMINANCE AND "BOSS CONTROL" ARE SYNONYMS

The strike at the Gay Community Services Center has split the Los Angeles gay and feminist lesbian community (see Workers' Strike at Gay Center, this issue). Diversity of politics (or non-politics) has never been more rampant nor entered our day-to-day encounters more deeply than now. Not even the usual once-a-year conflict over the Christopher Street West parade has seen such verbalization nor brought us closer to our gut feelings.

We as politically active lesbians have seen and lived through conflicts which have arisen at the center over the last four years. We see the basic issue as a sexist and classist debacle.

Some members of our community have interpreted this struggle as "not a feminist issue" but a "boss/worker issue." Such an analysis fails to understand that "sexist" and "classist" issues are not separate things. In a world that has for thousands of years been controlled by men, male dominance and "boss control" are synonymous. The long six-month struggle that culminated with the mass firings of May 1 and the strike originally developed out of GCSC lesbian feminist concerns for a woman-defined environment and self-control over their own programs. The employed lesbians at the center saw unjust and sexist attitudes and actions by the male-dominated management. Confrontation led to tokenism and eventually to cover up activities by management and directors. The feminist issues were ultimately answered (repressed) by the male-dominated GCSC Board of Directors (bosses).

The Tide Collective therefore interprets the conflict as *both* sexist and classist, and calls upon all feminists to see the dual nature of this repression.

Again, some members of our community have declared neutrality over the strike because "lesbian feminists should not be working with men anyway." Again, this analysis fails to understand that the lesbian employees were not working with the men but for The Man. The lesbian employees were running all-lesbian programs; further, there is a significant political difference between voluntarily working with men and making one's living working for The Man. The latter is a position which most women are forced to adopt as long as men have the power (boss control) that they have.

We cannot be neutral when men fire women. It makes no difference that the men in question are gay "brothers" or that the corporation is question is a gay service center.

We support the strike demand to rehire the Gay Feminist 11 (now 16). We call upon the Board of Directors to come to the negotiating table, to be responsive to the needs of women who are feminists and workers. We urge GCSC, the Gay Feminist workers and the community to initiate an independent community forum which would arbitrate and reconcile differences. In the interim, we support the boycott and will continue to do so until the strike demands are met. ◻

C.S.W. SELLS OUT FEMINISM

The Tide Collective also publically protests the politically repressive actions of this year's Christopher Street West Planning Committee. In addition to the usual carnival (rather than civil rights, militant, or radical) atmosphere that has made Los Angeles' Gay Pride Day a mockery for lesbians and serious political activists, the 1975 CSW Planning Committee did:

- —Officially exclude radical lesbian and gay socialist groups (Gay Feminist 11, Lavender & Red Union) from marching in the Parade
- —Officially "disallow" radical lesbian and gay socialist speakers a place at the parade rally
- —Publically, knowingly, and deliberately cross the GCSC picket line and thereby abuse their responsibility to make "Gay Pride Day" an occasion of gay solidarity.
- —As usual, fail to be open to or seat as planning members *any* lesbian feminists

Such actions only serve to weaken the historically tenuous bonds between gay women and men. Such actions renew our commitment and view that there can be no principaled coalition of gay women and men as long as gay men and hetero-sexist-identified lesbians fail to recognize sexism as the root of "gay" oppression. ◻

RED STOCKINGS OR RED HERRINGS?

by Ann Doczi, staff editor,

With her trench coat covering her sleekly fitted faded jeans and navy-blue turtleneck, she was the epitomy of CIA chic. I reached for my cassette recorder as she reached for hers. I put mine on the table, she put hers in a vase. We were both turned on. I began the interview. It was the scoop of a lifetime. Gloria Steinem, cover-girl of a movement and counterspy extraordinaire, sat before me exposed. Together we lifted our glasses of sparkling Redstockings '75 and toasted the renaissance of yellow journalism.

A number of questions come to mind upon reading the press release entitled, "Redstockings Discloses Gloria Steinem's CIA Cover-Up." The release is a curious mixture of research into Steinem's and *Ms.* magazine's connections with the CIA, a feminist critique of *Ms.*, a history of Redstockings themselves and advertising for a new Redstockings' journal.

The most serious question is probably the same one asked by Redstockings; "In view of Steinem's secret CIA work, her failure ever to disavow it, and her continuing cover-up, we have to question how all this information (possessed by Steinem and *Ms.*) is being used." Turnabout has always been fair-play and, in this case, it seems both legitimate and essential to ask of Redstockings exactly that question — how is all *their* information being used (by them)?

Consider the headline across pages 2 and 3 of the release — "Redstockings Reorganizes to Revive Radical Feminism." Consider phrases like, "As the originators of . . . as the women who were the first to talk in public about . . . who coined such slogans as 'sisterhood is powerful' and 'the personal is political.' " Consider Redstockings' self-billing as, "These pioneering radical women (who) first conceived of women's liberation as a mass movement and then made it into one through their writings and actions." Without denying the right to take credit where credit is due, the unmitigated pompousness of their style leads to the following questions.

Are they suggesting that without them the movement would never have begun? Are they assuming that the organic nature of the women's movement is limited to Redstockings' involvement in it? Surely, these 'pioneers' of radical feminism have not forgotten the basic feminist premise that our movement is organic and therefore is not dependent on any single person, group or slogan for its growth and substance. The movement for women's liberation is inherently more than the sum of its parts. Yet Redstockings seems to be implying that their 'part' is more than the sum of the movement.

AN IRRESPONSIBLE 'REVOLUTION'

The stress placed on the soon to be published Redstockings' journal, *Feminist Revolution*, further befuddles their clarity of purpose. The entire back page of the 16-page release consists of "Quotes from Feminist Revolution," an order form and "Order Now — $3," in block letters. To be crass about it, an expose of Steinem (however sloppy journalistically) and *Ms.* magazine is a hell of a publicity stunt. But publicity stunts, as opposed to simple and necessary advertising, notoiously lack integrity and this one is no exception. Clearly, part of the purpose of this expose is to make us all run out and buy *Feminist Revolution.*

There is nothing wrong with selling your product and using the most creative means possible to do so. In fact, under certain circumstances (like the current social system) it is a vital necessity to do so.

There is, however, something profoundly wrong with preaching vanguard feminism and in the same breath sowing paranoia in an arena already littered with informers, grand juries and FBI investigations. A certain amount of paranoia is valid and there are valid ways of dealing with paranoia, but it is irresponsible to use paranoia as an advertising tactic.

What this press release says is that Steinem and *Ms.* are CIA tools and, therefore, are bad and you should not 'buy' them, but buy Redstockings and *Feminist Revolution* instead. It is uncomfortably reminiscent of the red-scare days of the fifties. It would be very sad if the old 'don't-trust-them-trust-us' formula worked in the feminist movement. The taproot of feminism is the idea of trusting yourself — not 'them' or 'us', but 'self'.

WHAT PRICE PUBLICITY?

Incidentally, speaking of trust, one of the topics to be covered in *Feminist Revolution* is titled "the pseudo-left-lesbian alliance against feminism." This is the only reference to lesbians in 16 pages and, in addition to being somewhat puzzling, makes it hard for a lesbian to feel anything except suspicion for Redstockings. It sounds like lesbian-baiting and makes one wonder if Redstockings' support of radical feminism extends to lesbianism.

The main thing is that just to say, and even to prove, that *Ms.* and Steinem are CIA tools is missing the point. The point should be, and is, to sort out the positive and negative ways in which Steinem and *Ms.* work in the interests of women. The point is to provide an analysis with 'functional integrity.' That is, an analysis whose function is to create a change which will fundamentally improve the condition of women.

They provide a relevant and, indeed, long over-due feminist critique of *Ms.* But the Redstockings' emphasis on Steinem-CIA connections, on *Feminist Revolution*, and on their own credits, throws their critique shamefully out of focus. To use their press release as a combination advertising gimmick and claim-to-fame reminder makes a tacky mess of what integrity their critique of *Ms.* possesses.

The 'analysis' provided by Redstockings stops short of functional integrity. They define a situation and say what is bad about it, but instead of saying what we can do about it, they use the 'badness' to sell themselves. What purpose the release might have fulfilled is lost by its lack of integrity. It is simply oppressive. That it comes from within the movement and, potentially, takes us down a blind alley, makes it doubly dangerous. □

FROM US...

The staff of *The Lesbian Tide* and The Tide Collective welcomes our several new national correspondents.

ELAINE LAFFERTY, reporter on *Majority Report*, will be bringing our readers news and views of the New York and Northeast lesbian and radical feminist communities. *KARLA JAY*, a long time regular East Coast writer, will be back with her fine features. ADRIENNE PARKS, poet, playwright, and staff writer for *The Gay Blade*, reports this issue on the Southeastern Lesbian Conference and her recent cross country travels. ADRIENNE is presently organizing a special Roundtable, "The Evolution of the Collective Structure: Or Towards Attaining Power" for our August/September issue. Participants will include: Charlotte Bunche (*Quest*), Jean O'Leary (N.Y. Radical Feminist), Lee Shwing or Elaine Harris (formerly of *The Furies*), and Liz Milbrandt (D.C. Women's Center).

CAROL LEE, London lesbian feminist organizer, begins her feature column, "From the London Front" this issue.

In trying to give our readers the widest possible knowledge of what's moving in Lesbian Nation, we solicit further correspondents from other cities, and communities. We welcome artistic and editorial material from all women. Having correspondents in one city in no way precludes accepting material from others in the same organization, block or apartment! Please send your thoughts. Help us PASS THE WORD.

STROKES FOR KEEPIN'/ON

We would also like to thank our many advertisers, local activists, caring sisters from across the country, and friends next door who have sent warmth and praise for "the new *Tide*." Your faith in us and shared commitment to the articulation and importance of the lesbian press, strengthened us during our suspension and process of internal reorganization. Goddess bless . . .

TO US...

Dear Sisters,

What a joy and a relief it was to receive "The Tide" this morning!
And what a terrible tragedy it would have been if "The Tide" had really ceased to exist – truly a permanent set-back to the entire Lesbian/Feminist Movement throughout the entire world.
Uncompromising and thoroughly revolutionary "The Tide" remains unique and refreshing.
So please don't ever let The Tide go out again.

Yours in Gay Sisterhood,

Sandy Horn
GAIA's GUIDE
London, England

Dear Lesbian Tide,

Just a quick note to comment on your production. Let me preface by saying I find *Lesbian Tide* to be one of the very finest journals/newspapers I know of. Your content has depth, it's varied, it's well written, plus you present it in an attractive, well-layed out way. The switch to newsprint detracts nothing.

However, my main reason for writing is to express the great frustration I've felt over trying to read your last issue – May/June 1975. Your continuations were horrible!!! Twice I nearly lost the article I was reading when it continued on the next page (*"All of Us are Undergrdound, On the Issue of Jane Alpert"*), once I couldn't find the beginning of an article (*"Dragnet,"* pg. 6), and in general I couldn't tell which paragraph belonged to which article without a lot of trouble. Help!

I also work on the staff of a women's paper and know how confusing and hectic things get when you're trying to meet deadlines. Therefore (please excuse typing) I also know how much feedback on these things is appreciated and needed.

We too, would like to hear any comments from you on our publication. It is the *CSWW Feminist Bulletin* and is published monthly.

Thanks for any response you have time for, the one I'm most anxious to receive is less aggravating layouts! Good luck; *our* support, the CWSS Collective, is with you.

Sincerely in Sisterhood,

Lisa Cobbs
CWSS Publications Coordinator

P.S. I thought the editorial on "Repression . . ." was good.

Dear *Tide* Sisters,

I am pissed as hell at having been *ms*lead into attending another so-called "feminist" concert.

I am referring to the June 15 BUILDING WOMEN concert sponsored by the L.A. Woman's Building in which Meg Christian, Margaret Adam, Cris Williamson, Holly Near, the Alice Stone Orchestra, and Lily Tomlin played/performed.

The concerts in LA have gotten worse as liberalism creepth forth. I ask myself, do I have to go to a "feminist" concert to hear songs about horses, and trains, and moonlight tap dancing, and yes (a new all time low), dedications to men (and "all the human beings on the planet" – M. Adam)? Where are yesterday's lyrics about the soul of feminism and the strength of our struggle? Where is talk or music that hints of us as a new breed that has something different to sing about. Have "feminist" musicians forgotten there is a movement going on? Are they too interested in "making it", EVEN at a concert attended by 90% women, 60% dykes, to remember it was us who came to listen to them when no one else would?

Lily Tomlin, the one who has "made it" put the others to shame in my opinion. She did not cow-tow to sharing her songs with men ("Who also need to learn to take space for themselves" – M. Adam), her liberal feminist humor was more recognizable than Williamson's "Straight Arrow", "Shooting Star", "Mabo Jambo" et. animal farm. I enjoy Williamson's commitment to the desert, birds, trees, horses, and related country clean-ups, but Cris, Christ – surely there is something of women in the outer space of stars or inner space of desert.

I must confess I felt a bit of a fool walking out realizing that I got more soul and politics from Tomlin and Holly Near, anti-war singer, than most of the "feminist" performers. It was frustrating to watch the audience's (my own!) enthusiasm wane after Meg Christian whispered the magic word "gayest" (yes, that was as magic – or as relevant – as it went), and the whole audience lit up for the first and almost last time.

I won't be totally negative. There was Meg's "Ode to a Gym Teacher," fine stuff by Tomlin, Holly, and the Alice Stone funky ladies who have camped up feminism but still keep the point real clear; then of course, M. Adam's always fine "Beautiful Soul".

I feel sorry for the women whose first "feminist" concert was the one I am referring to. I wonder if they'll ever know what it means to sit in a room full of lesbians or real feminists who chant out the door, singing, "Lean On Me Sister," or "I'm Not A Service Station," or "The Women's Army Is Marching" or any of that liberating, non-commercial "rot."

Goddess save us if they are lead to believe that this is what women's culture is really about.

P.S. A note to the Woman's Building and the producers of the concert who choreographed a very fine presentation. My last thoughts of the evening and my $7.50 ticket, "thank Hera it was for a good cause."
P.P.S. Also, I hope you print this because I think there must be a lot of women out there who feel as I do; *feminism* ought to be brought back into women's concerts.

Most sincerely yours,

Judy Hyiatt, angry listener,
feminist, dyke
San Diego, California

Sisters,

Re: "Sister or Sell-Out"

We want to thank *The Lesbian Tide* for presenting both sides of the Jane Alpert issue. At this time we would like to address the following statement to all movement people. We are infuriated with the position taken by the 12 women that Jane Alpert is a sister. These women are allegedly leaders within the Feminist and Lesbian Feminist communities. Furthermore, these 12 women are highly influential within their respective communities; they are looked up to for leadership and ideology. Because of this we consider their position to be potentially detrimental and dangerous to the Feminist Community. In their statement, the 12 women say,"No one group of women have the right to determine what is or is not true feminism . . . Every woman is important and deserves to be heard . . . " These 12 women philosophically infer that because of these issues and others mentioned in the article, Jane Alpert is a sister. True enough, we are not in philosophical contention with these issues as being credible and valid. They are! We are in disagreement with the issues being used to defend Jane Alpert as a sister.

DYKE POLITICS

These 12 women do not speak for us. Our statement is an alternative way of looking at the Jane Alpert issue, as to whether she is a sister or a sell-out. The opposing viewpoint from women of the Weather Underground transcends any philosophical overtones and gets to the key issue: that of "survival." "Facts" presented by the women of the Weather Underground apparently show the "cooperation" of Jane Alpert with forces of the State such as the FBI. Third World movement people are always concerned with survival and realize that political activists who "cooperate" with the State are dangerous and to be avoided. The survival of some movement people has been so threatened by informers that they had to have known informers "ripped-off." These 12 women have been speaking from their own limited experience and, therefore, have not had to deal with heavy-handed State oppression in the form of sell-outs (informers) and provocateurs.

Kathy Power and Susan Saxe among others, have been refusing to testify before grand juries, thus in the process risking a probably stiffer jail sentence. These women support. These women see the importance of survival in the movement. Saxe's statement, "The love I share with my sisters is a far more formidable weapon than the police state can bring against us," is to us a true reflection of the spirit of supportive sisterhood. Power to the people! Long live the Dyke Nation!

Yours in struggle and sisterhood,

Chris & Dakota

P.S.: By all means let Jane Alpert surface, but then let her keep her mouth shut!

Dear Sisters,

I am submitting the following in the form of a "letter to the editors" so it will be clear that it is not a reflection of the *Lesbian Tide*'s official editorial position, despite my role on the staff of the magazine. The opinions expressed here are strictly my own.

In more than one recent conversation concerning the GCSC conflict, I've heard women (certain Lesbian Activists members and others) denounced as "counterrevolutionary" — or, at best, "dangerously politically naive" — because they chose to enter the GCSC building in spite of the protesting demonstrators outside. When it was suggested that these women, if indeed naive, may not have been aware of the issues at stake or may have had reason to perceive them differently, the response often was, "The issues are irrelevant; the point is that it's destructive to the people to cross *any* picket line, for any reason or no reason, whether it's at GCSC or Safeway or what, and anyone in the movement should know better." This seems to be a very popular view — in fact, one generally accepted as a truism by some segments of the movement; but it's a view to which I take strong exception.

If someone is going to tell me I shouldn't cross the GCSC picket line because there are valid feminist issues at stake, I'll discuss the issues and think hard about it, but if I'm told I can't cross something like a male pig Teamster picket line regardless of the issues, I object. The issues *are* the issue. Sometimes the "issue" in the end is just to make even wealthier and more powerful the Hoffas, the Becks, the Boyles, and other glorified hoodlums, gangsters, and murders. (Ask what's left of the Yablonski family, what happends when honest, peaceable leaders try to take some power in the labor movement.) Sometimes the only "issue" is to increase the already exhorbitant wages of some fucked-up hardhats so they can earn more in overtime while they lounge on their girders mouthing crudities at passing women. Sometimes the "issue" is the security and protection of a bunch of macho bullies so they can't be molested by faggots in their firehouses or punished for beating them up on the streets. I want to know about these things before I make a judgment about a picket line; I think anyone has that right and that obligation. The issues are not only relevant, they're all-important. For instance, I wouldn't cross a UFW picket line because I'm aware of the issues there. The growers are oppressing a whole class of people that includes a staggering number of Chicanas who are my sisters, and that union has an honest people's leadership, but the majority of the unions are shit — especially as far as women are concerned.

It appears to me that the only labor groups doing anything significant for women are those that have broken off from male-dominated unions to form their own separate women's organizations. For the most part, I see organized labor as one of this country's most entrenched bastions of sexism, racism, nepotism, greed, and violence (the latter two seeming to have a direct cause-effect relationship). Try to join a trucking or construction trade union if you're a woman, a faggot, a Third World person, and/or don't have a father or older brother who's a member; then try to get work if you haven't been able to join. I'd cross their fucking picket lines too if it meant a job.

Maybe some union members do believe that the only hope for the labor movement is to continue to work from within to try to oust the despots and bigots who dictate current strike policies (as Joseph Yablonski believed, and died for it at the hands of some loyal "good ole boys"). Similarly, maybe some

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NATIONAL NEWS

Great Southeastern Lesbian Conference

by Adrienne Parks

The theme of the Atlanta Lesbian Feminist Alliance (ALFA) sponsored Great Southeastern Lesbian Conference was "Building Our Community." Held May 24-26 in Atlanta, this three day workshop drew over three hundred fifty women from all over the East, South-East and Mid-West.

The conference differed from others I have attended in that Southern lesbian feminists organized the event. Not New York women, or West Coast women, but women who live in the South. All too often I think we fall into the stereotypical thinking that suggests "Ain't nuthin' much happenin' down South." Not true.

Most of the two hour workshops were led by women representing strong Southern discussion and action groups. There were for example workshops on: "Lesbians Working Within the Establishment" (given by two women from Atlanta NOW); "Socialist Feminism" (led by Daughters of the American Revolution II); and "Feminist Theater" (given by members of Womansong Theater).

ALFA brought in Charlotte Bunch of *Quest*, Elena Nachman, author of *Riverfinger Woman*, and Laurel of the *Amazon Quarterly* to lead specific workshops in their areas of expertise. Elena, for example, led an interesting session on "Transmitting Lesbian Feminist Culture With Words." while Laurel covered publishing and Charlotte, political theory.

The workshops were designed to give the conference participants an opportunity to speak openly about lesbian feminist concerns and also to explore some ways of translating these concerns into action. The workshop format provided for a good discussion of ideas and suggestions with the almost ninety or so women who turned out for each workshop separating into smaller work groups after the initial discussion. Many women still had difficulty translating their feelings into words. The "Class and Feminism" discussion served to bring home the point that many women *think* quite a lot about their either monied or non-monied position, but most are hesitant to translate their thoughts into how they can go about supporting feminist enterprises and the like.

Many of the conference attendees were still dealing (and aren't we all) with personal priorities, like separatism. However all have recognized the significance of helping to build the lesbian feminist community.

Essentially the workshops provided that for which they were intended: to spark thought and discussion on topics crucial to the community. The common complaint heard was that there was not enough time to do all of the talking which needed to be done. And the variety of workshops being offered made it difficult to choose which one to attend.

The women who publish *The Lesbian Connection* out of East Lansing were furious that beer was the only beverage available during social events. I had just completed a series on Alcoholism and felt the irony of the situation too. Several local lesbian feminist AA women voiced the opinion that "it didn't bother them." I think it should have. As a struggling minority group we have enough to think about without encouraging alcohol abuse. Like most everything else nowadays, the knowledge of the dangers of alcohol abuse is a matter of consciousness-raising. Neither a kiss nor a drunk do a revolution make.

As a side-note to the conference, Red Dyke Theater provided the Saturday night entertainment. RDT put together a series of skits in the format of a news show (a three hour news show) which attempted to reclaim words like cunt, tit and pussy from male slurr-dom. Donna, the director, and Carolyn, technical director, commented after the show that men have "used these words to put us down . . . this is an attempt to think of *those* words positively . . . to not be ashamed of sensuality or sexuality."

The nine-woman collective was able to video-tape the entire performance through the courtesy of Lily Tomlin, comedienne, who paid for the rental of the video equipment and made a generous donation to the troupe.

The conference certainly impressed upon many *rural* women from places deep in the heart of Kentucky and Arkansas that there is a growing network of events sponsored by and for lesbian feminists. ◘

Pigs Scramble Dykes Over Egg

by Adrienne Parks

Five lesbians from Durham, North Carolina and one gay male were jailed, Friday, May 23rd, thanks to unwarranted police harassment in Atlanta.

Portia, Liz, Jo, Donna and Dilly were paying their bill at Dobeys, a diner located in the heart of a lesbian residential district when an off duty moonlighting policeman, R.D. Marshall, of 1529 Druid Valley Drive, N.E. Atlanta, proceeded to harass one of the five women after they had refused to pay for two eggs when they had only received one. The cashier agreed to change the bill.

When Jo said that they were leaving and "never coming back to this fucking place," Marshall grabbed Jo pulling her towards the door without telling her she was under arrest, informing her of her rights or stating a charge. She resisted, struggled to free herself from his grasp and called him a "pig"; at which point he began choking her. The other four tried to intervene, while the night manager called patrol car reinforcements. All five were bodily dragged to the paddy wagon along with the one unidentified gay male who attempted to come to their assistance. Marshall verbally assaulted all six by calling them bull-dykes and faggots.

Portia, Liz, Jo, Donna and Dilly were booked that evening and bail was set at $1,100 each. They remained in jail until early Sunday morning, the 25th, when the 350-some women attending the Great Southeastern Lesbian Conference managed to raise the necessary bondsperson funds.

At the hearing Monday morning, criminal trespassing charges were dropped but the case for creating a turmoil was heard. Marshall insisted that he had "noticed them from the beginning . . . as a bunch of lesbians." The women's lawyer argued that their arrest was illegal since there are no obscenity laws in Atlanta; despite that the judge found four of them guilty, while dismissing charges against one of the women and the gay male. Each of the convicted was given a ten day suspended sentence and fined $35. ◘

Army Wars on Lesbian Wacs

BOSTON – Two WACs who confessed their homosexuality because they were "tired of leading a double life" say they will fight through the courts, if necessary, to stay in the Army.

Pfc. Barbara Randolph, 22, of Jeffersonville, Ind., and Pvt. Debbie Watson, 20, of San Antonio, Tex., told a news conference Tuesday they will fight Army efforts to have them dishonorably discharged from their Ft. Devens honor platoon because they are homosexuals.

The Civil Liberties Union of Massachusetts will defend them and they have the support of the local chapter of the National Organization for Women and Gay Media Action, a homosexual rights organization.

Ms. Randolph said she and Ms. Watson disclosed they were lesbians after finding out that a number of women were called into the Army Security Agency office for questioning.

"You just can't live two lives, one private and one for the Army," Ms. Randolph said. "Just because I'm gay doesn't mean I'm not a good soldier."

Both women were in training for the Army Security Agency. Ms. Randolph, in addition to getting an accelerated promotion, had been named WAC of the month and soldier of the month at Ft. Devens.

Ms. Randolph said she was pulled out of school and Ms. Watson was not allowed to begin her schooling after they made the disclosure.

An Army spokesman (sic) said a hearing was planned within a week to determine what type of discharge would be attempted. The spokesman (sic) said a dishonorable discharge is a possibility, but the board, which has not yet been chosen, will make that decision.

"There has been an investigation and a recommendation has been forwarded that they appear before the board for elimination from the service," the spokesman(sic) said. "They can appeal the board's finding. But an (Army regulation) makes it clear and leaves not too much room the the point that homosexuals are considered unfit for military service."

A Civil Liberties Union attorney said his information was that about 1,000 persons a year are dismissed from the services for homosexuality.

Ms. Randolph and Ms. Watson are believed to be the first women to challenge the Army's regulations. Air Force T. Sgt. Leonard P. Matlovitch, assigned to Langley Air Force Base, Hampton, Va., announced last week he would appeal to the courts, if necessary, to prevent his discharge because of homosexuality.

The two WACs, both married and divorced before joining the Army, say it was not until they were in the service that they discovered their homosexuality. Now both want to remain as WACs.

"I love my country," Ms. Watson said. "I'd like to fight for it in any way I can, even if it's at a desk." ◻

Women's Year Update

by Jeanne Cordova

REPRESENTING THE STATE . . .

The three-woman, one-man U.S. Delegation to the International Women's Conference has been selected and approved by the State Department, specifically William B. Buffman, Assistant Secretary for International Organizations Affairs. Selection criteria, according to Murray E. Jackson, Director of the Office of International Conferences, was "a thorough knowledge of the United States' policies on issues which will be discussed at the conference, an ability to present the United States' position, and an ability to negotiate effectively in an international forum." Also included in the criteria was "active participation in women's affairs." (see "Women's Year Co-Opted by Men," May/June issue).

Our "effective" mouthpieces, well versed in women's affairs, are the following:

Daniel Parker, Administrator of the Agency for International Development (AID, better known in Viet Nam, Chile, and ports abroad as the diplomatic arm of the CIA).

Patricia Hutar, U.S. representative to the Commission on the Status of Women of the Economic and Social Council of the United Nations. Acting as "Co-Heads," Parker will chair the U.S. delegation from June 19-21, and Hutar will take over from June 21 to July 2.

Representing us as alternative delegates are:

Jewel S. LaFontant, Deputy Solicitor General, Justice Department.

Jill E. Ruckelshaus, Presiding Officer of the U.S. National Commission on the Observance of International Women's Year.

Another 16 alternates and 14 advisors will complete the U.S. "team." Senators Charles Percy (R-Ill.) and Birch Bayh (D-Ind.) are two of the seven men among this latter group. Percy and Bayh were chosen by the Senate as their representatives. Among the 23 women are House representatives Bella Abzug (D-N.Y.) and Margaret Heckler (R-Mass.). With the exception of Abzug, NONE of the 34 delegate or advisor names are familiar to American feminist activists. Some ray of feminist hope might come from Ruckelshaus's commission. Their most recent tentative agenda includes the Equal Rights Amendment, media, disadvantaged (old, young, minority), women in power, homemakers, U.S. conventions, government organizational structures, child development, reproductive freedom, arts and humanities. The commission is now drafting position papers for possible presentation in Mexico on some or all of these issues.

Another indication of our government's prioritization of Women's Year is the lack of funds appropriated. The United Nations has designated a quarter of a million dollars for the $40,000 for the entire year. In short, this country is spending less on its 100 million women than it gives in salary to one of its lower paid executives.

Several factors indicate that the Women's Conference is seen by this government as a first national step in designing and articulating future policies regarding women. The fact that delegates are heavily controlled by the State Department, the fact that only press who have registered with the U.N. will be ad-

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SHORT TIDINGS...

Don't Get Caught 'Til January

SACRAMENTO, CALIFORNIA, May 12, 1975 – A bill to legalize all private sex acts between consenting adults – sometimes called the "Homosexual's Bill of Rights" – has been signed, without comment, by Governor Edmund G. Brown, Jr.

The new law, effective January 1, 1976, repeals a 100-year-old State statute prohibiting a variety of sex acts between consenting men and women or persons of the same sex.

Authored by Assemblyperson Willie L. Brown, Jr. (D-San-Francisco), the bill caused considerable controversy as it moved through the legislature. Assemblyperson Brown has introduced the measure annually since 1969.

Governor Brown's office had reported that letters and telephone calls were running 100 to 1 against the legislation.

The bill abolishes the laws against adultery, homosexual acts, and so-called unnatural sex acts between adults of opposite sexes. It does, however, retain laws against public solicitation for sex and increases the penalties for these acts when committed with minors or accompanied by force or violence. It also makes it a crime for prisoners to engage in oral copulation or sodomy.

A conservative backlash is expected throughout California, with political and religious groups in the forefront of a petition campaign to put the sex laws back on the books through a ballot initiative next year.

The hotly disputed bill cleared the Assembly by a 45-26 vote, four more than the 41 votes required for passage.

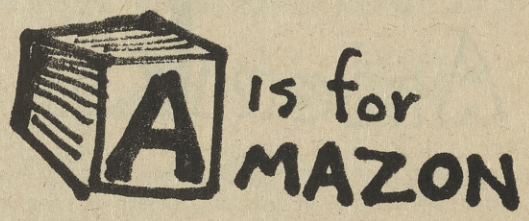
A rare 20-20 tie vote in the Senate forced Lt. Governor Mervyn L. Dymally to fly back to the capitol from Denver to cast the tie-breaking 21st vote necessary for Senate passage.

Strategy

Lesbian Declared "Unfit Mother"

Larraine Townend of Kent, Ohio, lost custody of her three children in Portage County Common Pleas Court because she is a lesbian.

Judge Albert Caris, an 85-year-old retired judge who heard the case by special assignment, ruled Ms. Townend "unfit" because of her sexual orientation. In his decision, Caris stated, "I would think, for the sake of the children, a lesbian would abandon the practice. . . . Orgasm means more to them than anything else." Caris also indicated that had Townend said she would abridge her lifestyle, "the court might have been tempted to experiment" with the children remaining in her custody.



Ms. Thelma Furry, noted Akron civil rights attorney representing Townend, declared she would take the case to the U.S. Supreme Court if necessary. Furry and Attorney John Quigley of Columbus explained, "The judge's decision should be appealed, since it might set a dangerous precedent in other cases involving lesbian mothers."

The Larraine Townend Defense Fund has been set up to raise badly needed money to pay the $1,200 fee for the court transcripts. Lawyers say they cannot make the appeal without these court records. Make checks payable to: Larraine Townend Defense Fund, P.O.Box 563, Akron, Ohio 44309. The fund has been endorsed by the Metropolitan Community Church of Akron and by the Kent University Gay Liberation Front.

Boozers, Don't Do It With Coors

Director Allan Baird and Field Director Andris Cirkelis have announced that Coors Beer sales in California dropped for the third month in a row.

Baird said he would estimate the total amount loss in dollars to the Adloph Coors Brewery at $13,076,000 for this three month period. Field Director Cirkelis stated that the obvious success of the Coors Beer boycott is an expression of awareness and concern for the solution to economic and political problems in the United States. Cirkelis also stated that there is an increasing segment in the consuming public that has become aware of Coors economic abuse and the potential of its threat to civil liberties as exposed by Stephen Isaacs, *Washington Post* staff writer, in a series of articles exposing Coors Beer and political activities in the United States. Director Baird and Field Director Cirkelis said the Coors Beer boycott would now move into the second stage. The second stage plans were not revealed at the press conference.

Policewoman Fired

A female police officer was dismissed Wednesday by the Los Angeles Police Department for allegedly making sexual advances to a woman prisoner she was holding in custody.

Comdr. Pete Hagen, spokesman (sic) for the LAPD, said officer Colleen Clenny, 23, was dismissed by Chief Edward M. Davis after the recommendation of an LAPD trial board that had heard evidence against officer Clenny.

Hagen said Clenny joined the Police Department in November, 1973, and went through the Police Academy as one of the department's first "unisex" trainees.

After graduation from the academy, she was assigned to patrol duty in the LAPD's Hollywood Division, where the incident that led to her dismissal occurred last Jan. 13.

Hagen said that on that night Clenny and her patrol partner, officer Ralph Kemptner, 25, arrested Elizabeth McGuire, 35, for drunken driving after they saw her car go through several traffic lights without stopping.

McGuire was taken to the Hollywood police station and later booked into the Sybil Brand women's prison. There she told jailers that while handcuffed in back of the police car en route to the Hollywood station, Clenny had kissed and fondled her and made sexual advances.

Gay Church Allowed in Prisons

After two years, a three-judge Federal Court has announced a unanimous judgment that would allow the Metropolitan Community Church to minister to prisoners in California State prisons.

In the decision handed down on May 20 in the U.S. District Court of Northern California, the court ruled explicitly that MCC is a bona fide church and meets every test for a true religion and that denial of MCC religious services to prisoners who request them is a serious infringement of their constitutional rights guaranteed by the First Amendment.

The court proceeded to point out that while it is true that Christian churches generally preach that homosexuality is an abomination, MCC ministers eloquently homilize that Christ taught that all people belong to the family of God and treated all people equally, welcoming all people to "come unto Him."

Judges Oliver Carter, Joseph Smead and William East handed down the unanimous decision. It is not known whether the Attorney General will appeal. If so, the case will go directly to the Supreme Court of the United States. Attorney John Wahl, San Francisco, appealed for witnesses to step forward who would be able to testify that MCC Holy Communion services would not present a clear and present danger to the good order and discipline of the prison.

MCC officials were jubilant on hearing of the victory. They feel this decision establishes the framework for similar court victories elsewhere. ACLU lawyers in Illinois, for example, will use this decision in their suit against a prohibition of MCC services in the state prison at Menard.

The Rev. Troy Perry, Moderator of the Board of Elders of the denomination, sees other far-ranging effects from this court ruling. "And," he said, "of course, we are jubilant that a federal court has ruled what we know has been true in the eyes of God all along: MCC is a bona fide Christian church."

Fat Underground Protests at KNBC

KNBC was the site of a June 26 protest by the Fat Underground and their supporters. The protest was held in response to a month-long series of programs called "Feeling Fine." The programs, which dealt with dieting appeared twice daily during a period between April and May.

According to the Fat Underground, KNBC presented a "misinformed and one-sided view of fat, diet and weight loss." They state that "Feeling Fine presents obesity as an unhealthy, unnatural condition caused by overeating, and counsels weight-obsessed Americans to skimp on their food. By presenting such ill-considered information as fact, KNBC is doing a great disservice." In medical tests, it has been proven that in most cases, all things taken into consideration, the average fat person eats no more than the average thin person.

Aldebaran, member of the Fat Underground, stated "KNBC omitted a great deal of information from their program." When asked how she felt about the program, she replied: "Very angry." She is tired of the media peddling lies and misinformation to the public.

Not only are diets physically and mentally unhealthy, they are also statistically unsuccessful. Dieters have a failure rate

of 95%. This is largely due to the fact that the women dieting fail to learn good eating habits.

During the programs, viewers were not informed that they must allow for physical differences between individuals where dieting is concerned. The Fat Underground is demanding equal time from KNBC to present the information which was omitted from "Feeling Fine."

Sexism in the Male Left: A Double Standard for "Informers'

by Florence Rush

"The eagerness of a movement to spread any and all rumors makes the movement more vulnerable to exploitation by government agents. It becomes a simple matter for the FBI infiltrator to accuse a leader or potential leader of an organization of being an agent . . . In the 1960's a member of the Communist Party was expelled when another member accused him of being an agent. Six months later it was discovered that the accuser was the agent."

Julius Lester, REVOLUTIONARY NOTES

Because Jane Alpert, once an underground fugitive, a "serious militant leftist" who pleaded guilty to a bombing plot, changed her mind and became an anti-left feminist and turned herself over to the FBI, she is accused by a small but aroused group of being an informer, collaborator and betrayer. Alpert is now in jail serving a 27-month sentence. Her accusers have presented and circulated three statements attacking her. One statement, signed by 100 women defending her, has also been presented and circulated.

Because I feel that the real issue behind the angered response is not concern for the safety of fugitives but rather a defense of the "dying left", I would like to delineate the accusations from the not-so-obscure motives. My statement is [in the form of an open letter to Jane Alpert(*1)], an examination of some of the material in the three statements and a comparative study of the treatment by the new left of a revolutionary man and woman — a study in left sexism.

BROTHER MALCOLM AND SISTER JANE: A STUDY IN SEXISM

Malcolm X and Jane Alpert shared similar behavior and experiences. Malcolm, however, now dead, is hailed as a martyr and hero. Jane, now in prison, is branded an informer, collaborator and betrayer. Let us look at the similarities and then the differences in the treatment of a man and a woman.

They both changed their minds and ideology. Malcolm found that " . . . my trip to Mecca opened my eyes, I no longer subscribe to racism." And Jane said, "As I travelled this country I slowly became aware that nothing was less relevant than the male left."

They both changed allegiances. Malcolm formed his own organization and Jane turned to feminism.

They both believed in separatism as a matter of pride and successful political work. Malcolm opposed unity with the white working class: "There can be no solidarity until there is black solidarity." And Jane said to the Weather Women:

How to Win a Lesbian Custody Case

JEANNE CORDOVA

In order to win custody of her child in court, a lesbian mother needs a special lawyer, the right judge, social workers, psychiatrists, an alcoholic or absent husband, in-laws who don't contest, money, great commitment and energy, an impeccable background, community and political support and a state which has passed laws favorable to gay rights.

The case of Lynda Chaffin, a lesbian who last week won legal custody of Tracy (15), and Rachelle (12), is the story of one woman's three-year struggle to win her children and these factors to her side.

First Defeat

Chaffin's struggle began in 1973 with a lawyer who had never handled the intricacies of representing an open homosexual.

Opposed by her mother and father, who claimed their home would be a better environment for the two young women, Chaffin met her first defeat in the Torrance, Calif., courtroom of Thomas Kennedy, a judge whom her present lawyer described as "a right-wing conservative."

When the decision went against her, Chaffin fled with her children and remained in hiding for 10 months. In November of 1974 she returned and was greeted by a Los Angeles Marshal who sent her children to their grandparents in Washington.

Two months later, her appeal to Superior Court was denied, but the contesting mother had in the interim found a feminist lawyer who, like herself, wouldn't give up.

Cheryl Bratman, a Loyola law student, who had written much of the original Amicus brief which was denied, took Chaffin's case back to court and won a May 19 custody decision for her client.

'Educate The Judge'

Chaffin's case is a good example of what is necessary to win a lesbian court battle because her story began so hopelessly and ended in victory.

Initially, Chaffin's defense presented no expert affirmative testimony which Bratman says "is essential to educate the judge and preserve the record" in case one loses the first round or two Chaffin's probation officer had originally written a positive report, but his supervisor made him change the recommendation before presenting it in court.

In child custody cases the burden of proof (that the child should be taken) rests with the state, in-laws, or relatives, not with the biological parent. This means proof as to how and why the biological parent's home environment is detrimental to the child must be shown.

But the inexperienced lesbian defense lawyer might not recognize, says Bratman, that she/he cannot count on the protection of this premise. "The moment the word *lesbian* is mentioned in a court room, the burden of proof shifts," explained Bratman.

Inference Alone

It is not enough for the defending mother to call upon her opposition (husband, in-laws, state) to "prove it." Ignorance and prejudice are so rampant in the minds of most judges that "inference" alone is often more than enough to swing the decision.

"Proof" that the mother is a lesbian is often no more than showing that she lives with or has a close woman friend.

The question of whether or not the mother's sexual orientation negatively effects her children is sometimes not even considered. Bratman therefore believes it is incumbent upon the gay parent to present any and all kinds of affirmative testimony.

"As long as you are working politically with men, as long as you are letting men define your attitudes and standards, we stand on opposite sides of the line."

With their minds and allegiance directed elsewhere, both turned to the state in order to extricate themselves from their past. Malcolm was endangered by the anger he incurred by leaving the Nation of Islam. He tried to settle differences without public attention, but unsuccessful, fearful, and with both his work and private life sabotaged, he went to the authorities.

He testified in a Queens court against the Last Messenger of Allah. He testified in the Office of the District Attorney of Illinois. He charged the hierarchy of the Nation of Islam with chicanery, immorality and high living off the dimes and quarters of the faithful. He said that they negotiated with the Ku Klux Klan which granted them immunity as long as they preached separatism. He accused Elijah Mohammed of having nine wives and impregnating two of his secretaries.

Jane also went to the authorities in order to extricate herself from a commitment which she no longer believed in and distrusted. However, there is no evidence that her association with the authorities has endangered anyone.

After Malcolm was assasinated by his enemies he was, in the eyes of militants and activists, a hero and martyr. From Africa the news proclaimed his assasination " . . . a blow to the American integration movement." And in Peking he was hailed as a fighter "for the emancipation of 23 million Negroes." While Jane, in prison, with no evidence of informing, is declared an informer, collaborator and betrayer.

Malcolm X actually pointed a finger at his assasins. "I have been marked for death . . . I have the names of the Muslims who have been chosen to kill me." But black militants, reluctant to turn on their own people, diverted accusations. From Africa it was the "Ku Klux Klan or American fascism that assasinated Malcolm." And James Baldwin said, "Whoever did it was formed in the crucible of the western world." In like manner William Kuntsler, defense lawyer, treated "gently" the men who he said bore "false witness" against his clients. He described these men, who testified that his clients had killed a prison guard during the Attica uprising, as "destroyed by the prison system . . . they don't do it because they are evil, they do it because they are frightened." (*N.Y. Post,* 4/2/75). Though Alpert never assasinated anyone or bore false witness, her accusers were not as kind to her as Baldwin to the killers of Malcolm X or Kunstler to the witnesses for the prosecution. When oppressed men murder, inform or collaborate and bear false witness, they are either raised as heroes or forgiven as victims, but oppressed women under similar circumstances are denied both honor and compassion.

Many thousands of years ago in the ancient civilization of Sumer, the prime diety of the City of Erech, exalted above all others, was the godess Innana. When earthly women began to be deprived of their status and power by earthly men, this discrimination was reflected in the treatment of Innana by a usurping male god. Feeling her deprivation, Innana lamented, "Me the woman, why do you treat me differently? . . . the holy Innana, where are my powers?" It is time we confronted the male left with the reality of their sexism and challenged them to grapple with the very same question Innana asked thousands of years ago: "Me, the woman, who do you treat me differently?" □

* (The author's open letter to Alpert, a letter of solidarity, has been omitted due to lack of space. — Editors)

*Analysis of statements omitted due to lack of space

All information on Malcolm X from *The Autobiography of Malcolm X* Grove Press.

FLORENCE RUSH is a social worker, member of New York Radical Feminists, author of several articles ("The Sexual Abuse of Children") that have been published in *Rough Times, Journal of Radical Feminism,* etc. and has been active in the feminist movement for five years.

Win A Few, Lose A Few

Returning for the second appeal on May 19 Bratman presented declarations from both daughters saying they wanted to remain with their mother, and statements from psychiatrists, child psychologists, social workers, etc., showing that it would be detrimental to take the young women from their mother. Bratman also went back and had the original probation report resubmitted and was successful in getting Chaffin's case heard by the more open-minded Judge Gorenfeld (Torrance, Calif.).

Try Again

Another factor that is often overlooked by both sides is that child custody battles are never really over.

If either party can ever show a "change of circumstances," lawyers can return to court for a "modification of procedure." This means the lesbian mother who lost custody two years ago on a technicality, or because she didn't present a proper case, has an definite opportunity to try again.

It also means the lesbian parent's battle is never really over. Opposing parties can contend for the child until she/he reaches the age of 18.

In any event, says Bratman, the gay parent should never assume that the judge will be open-minded or definitely close-minded about lesbianism.

Societal myths are so negative and so pervasive that most judges, left to their own lack of knowledge and "discretion," will believe everything they ever heard about lesbians.

Retaining a basic faith in her profession, Bratman assumes judges will act more affirmatively if they are educated about the life, character and lifestyle of a woman who is a lesbian.

From experience, she notes, "It is incumbent upon the lesbian mother to make an affirmative showing as a tool to educate the judge and prevent the kind of inference and determination he will otherwise make."

Denying Lesbianism

One of the first questions a woman facing a child custody battle must ask herself is whether or not to be open about her lifestyle, should it be brought up.

Although Bratman, herself a feminist and lesbian, feels "it is important to stand up with pride," she concedes there are many factors to weigh, and many women "may not be ready" for such a battle.

"Often," explains Bratman, "the husband is so upset that his wife left him for another woman that he will use the custody as a battle of revenge."

The lesbian mother must, therefore, assess the time, money and vengeance her ex-husband is prepared to invest in the struggle.

Similarly, she must evaluate her own resources of money, energy and stamina.

In making this decision, the gay parent must also realize publicity and/or subpoena might also cost her her job, her career, her friends and alienation from family or relatives.

"She might decide it's just not worth it," Bratman summarized, noting that such an alternative might be "viable" for some women.

In making this decision the gay parent and her children might be better off working out a private settlement which grants the husband legal custody but gives her unrestricted visiting rights. The private contract might also include a stipulation that the husband can never bring up her lesbianism at a future date.

Disadvantage

There are, however, many disadvantages to this approach.

"Technically, an attorney has an ethical duty not to perjure herself and not to help her client commit perjury," Bratman explained.

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THE THREE MARIAS

Review: NEW PORTUGUESE LETTERS
by Maria Isabel Barreno, Maria Teresa Horta, Maria Velho da Costa

by Karla Jay

Truly important books rarely make a big splash when they arrive among the best-selling mid rot which gluts the American market. And so it was with *New Portuguese Letters* by Maria Isabel Barreno, Maria Teresa Horta, and Maria Velho da Costa (usually collectively known as the Three Marias). Their book arrived with relatively little fanfare, if we consider the fact that the three authors were imprisoned for writing this work while copies of their book were burned and banned in their native Portugal until the recent coup (which freed both the authors and the book). In addition, during their imprisonment the authors and their book became the center of an international feminist protest, which culminated with demonstrations and readings of selections of *New Portuguese Letters* in Europe and in the United States.

But the Three Marias are not Alexander Solzenitsyn, a male protesting against a Communist regime. They are women protesting against a dictatorship—a tyranny of power, a tyranny of men. Thus, when the book was finally published here, the press reviews tried to reduce *New Portuguese Letters* to a merely sexual novel (read: fiction), one which had attained its importance because the women had written something a bit daring and perhaps a bit "dirty."

The book does deal with the sexual, for what in women's lives has yet to be considered separate from our sexual identity? Thus, the book deals with the reality of our lives as daughters, wives, mothers—our sex-role-oriented tasks in life. In addition, the book, weaving together stories, poems, letters, and narratives, binds all women together into the one hugh piece of anonymous flesh we are in the man's world. And so it is no accident that practically all the women in the book are called Maria (or some variation of the name, such as Mariana), since aren't we all one flesh, abused, castrated, and sometimes crucified by the same male-dominated system? We are *all* Mariana, the nun who wrote the original *Portuguese Letters* (on which this book is based) to the French cavalier who deserted her and returned to his homeland while she languished in her nunnery. "But enough said about nuns, who are not a unique instance. What woman is not a nun, sacrificed, self-sacrificing, without a life of her own, sequestered from the world? What change has there been in the life of women through the centuries?"

Yes, we are all nuns, and we are all outcasts, like the nameless woman in the book who is raped by her father and then thrown out of the house for being a "whore." (Didn't we all see this happen thousands of times over, not too long ago in Bangladesh?) And we are all used and then discarded like the woman in the book whose husband Antonio abandons her and her children to go off and find *himself* a better life in Canada.

But ultimately we are dangerous, for we are unforgiving, like the woman who while locked up in a mental institution and treated as insane for her rebellion against society, still refused to forgive either her husband or her mother (who by compromising with the System condoned her oppression). And

like this "insane" woman, who is a part of all women, we refuse to compromise. We will die in the "sane" world or take our own lives rather than render up our souls to our oppressor. For we are strong and we are angry and we are secret revolutionaries, like the woman in the book who suffocates her sleeping husband with a pillow after he has sodomized and brutalized her in bed for the last time.

And the ultimate danger, my oppressors, is the book itself, since its existence screams out the warning loud and clear: Just consider that the Three Marias wrote this poetic and scathing indictment of the male world merely by exchanging letters, by meeting once a week for lunch. The lesson is clear: Because there are so many of us, we cannot be stopped, for even should large groups be suppressed, we will meet in two's and three's over lunch, at the sandbox, in the supermarket. Like the Three Marias, we will exchange information, we will raise our consciousnesses, we will create a revolution, even if it's one you can't see yet, tiny and seemingly harmless, sitting like *New Portuguese Letters* on your coffee table. Even our silence is a warning to all oppressors: "Let no one tell me that silence gives consent, because whoever is silent dissents."

And don't think, my oppressors, that feminism is a selfish cause, one in which we have divided ourselves from and lost sight of humanity, for the Three Marias clearly see through the male power structure which will ultimately repress and destroy many of its own men to keep the majority (women) down, and so in *New Portuguese Letters* they also expose the Portuguese colonization of Africa, the Portuguese economy which forces many of its own men to emigrate for work, the Portuguese society which denies many of its citizens an education.

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Passion and Politics Together

Review: THE AUTOBIOGRAPHY OF A SEXUALLY EMANCIPATED COMMUNIST WOMAN
by Alexandra Kollantai
(Schocken Books, 156 pp, $2.95 paper)

by Jeanne Cordova

Can we say more for socialism than for capitalism? Amidst the politics and violence of "the noble revolution" (Russia 1917), it was once again a *woman* who questioned the relationship of love and revolution.

The reader who falls for the hype title (the revolution has to make money too!) may be disappointed. There are no sex scenes, no Zhivago-Christie sunsets. There is only, and beautifully, the story of a woman (Kollantai) spending her life reminding men (Lenin, the Communist Party) that they cannot buy a new order at the price of a woman's soul. Kollantai's story, which details her rise to the highest political posts (Central Committee) of the Bolshevik Party and her subsequent fall in the wake of the Stalinist sellout, is the story of man using woman to reach his highest and most noble goals. Again, it is the story of a woman, who, despite literary and oratorical brilliance, sets aside a life goal (woman's emancipation) for a supposedly higher one (the proletariat revolution). As such, the books's publication is timely in a day when left, middle, and even conservative women are caught in personal and political conflicts: "Who's first, him or me? What's first, the world outside or my insides?"

As in most "old left" works (*Autobiography of Angela Davis,* etc.), the author subverts her individualism to the extent that the reader's insight and identity with a real-life human being are abridged. Speaking about the Russian Revolution from a (universal) woman's point of view, one has to read carefully to see or feel the conflicts of a woman who waged both the outer war (czarism vs. socialism) and an "internal defensive war" (male vs. female).

With her personal integrity outshone only by political loyalty to her party, Kollantai struggled against the bourgeois Russian suffragettes while prodding her party on their responsibility to "create healthier and more harmonious relations between the sexes ...and work out the new sexual morality of the working class."

This short work spotlights some of the socialist heroines who, like Kollantai in her own day, remained obscured. Recounting her role as People's Commissar (1917-1918), the author notes the immediate, though short-lived, pro-woman reforms of the Bolsheviks: changing maternity hospitals into free homes for maternity and infant care, implementing liberalized abortion and divorce laws, and so on. Kollantai refers to the years shortly after the revolution as a "dark time" during which there were "differences of opinion within the party" that quickly led to her dismissal from power.

Thematic to Kollantai's book and her life is her continuing quest for what Germaine Greer (Foreward) calls "the revolutionary ideal of a fusion of the oceanic with the erotic impulse." Refusing to accept the dichotomy between thought and heart, passion and politics, the author saw a new interpretation of love based on "the principle of freedom and that of equality and sincerity of comradely solidarity."

Her autobiography is a solace to socialist, feminist, and political women today who struggle for this synthesis. □

• • •

Men lead themselves into war,
and in the name of VICTORY slaughter
women and babes. – GOAT WOMAN –

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Poetry

Weather Underground

Excerpted From "Sing A Battle Song"

COMMON VICTORIES

The women joined the Circle
gliding across perfumed parisian carpets
walked to the calm measure
of rice-pounding rhythms.

Thi Binh came victoricus
her flesh torn and blistered
singed hair skin coarsened
from prison lye, barelegged work in the deltas.
She covered her mudcaked body
with crimson ao dai
dripped in
the blood of women
warriors
sacred red.

They saw red.
Her enemies
described their own fear:
"a fishwife." Shrill
cries of her countrywomen
rise from the ancient soil
I shall not resign myself to the usual lot of women.

The cochin women
sat in high circles
crouched in caves
hidden in mangrove forests,
taking careful aim.
Her graceful hands
with nails ripped out
held the pen;
she made a sign.
The moon turned scarlet.

Now the children can be born.

27 January 1973

FOR TWO SISTERS

i think of you often
womanlove (rs)
sounds of your steps
up the cellar stairs
emerging from the basement
in the mornings
still drowsy with sleep
lovemaking on your breath
on your bodies
aura of smells and warmth enveloped you then

it wasn't the words we spoke
or the things we did together
that have stayed with/in me these years
but the touch of your closeness and
womandepth of your loving
that have become for me
a time worn mirror
into which I've often looked
seeking my reflection there

Summer 1973

PRAIRIE JANE

(for Jane Adams)

you probably think
i forgot
or maybe you did too

moving day
in a blizzard, bare hands burning
you travelled light, leaving
your man
but everyone helped me drag
years of gathering
cups and curtains and papers
and things.

as it grew dark
the final effort —
a vast viking table
center of our house
circle of meals and meetings
songs of SNCC and legal briefs
a women's house

you grew on the plains
pioneer woman spirits grew with
the corn, passed among the plain women.
gently you showed me women can defy
demand
declare themselves sisters,
delight in the
different ways we came

you broke open a path
and the branches and vines
cut and claimed you.
you want no marker
claim
no acclaim.
thank you, Jane

December 1972

THOUGHTS ON BLOOD DEBTS

Blood is no stranger
it is part of the women
blood runs regular as life

Blood rushes to young cheeks
rose flushed
blood pulsates at the throat
dark desire
preparing the evening meal
cleaning the food
staunching the bloody nose
the skinned knee
the wounds
flowing as steady as moans
between the legs

we give birth in blood
nourish and protect
the almost-child
in a circle of blood
familiar as water and hair
Blood is known to us

March 1974

GRAPHICS BY R

Poetry

WOMAN OF VIET NAM

She did not ask to come into my living room
Ferns swaying from thin wires
Cushions slung between lengths of polished wood
A row of glass birds freezing lamplight in their wings
Fragility is expensive
The camera caught her in the face like a bullett
Swung her around so we watch her back moving
As reeds move in water
Under the coarse cotton shirt washed in her village pond
Her shoulder blades jut like crow's wings
She has walked eight or ten miles today and the day before
Drinking water scooped from puddles beside the road
The food dwindled to a ball of rice
She fed to the child this noon
Exhausted he sleeps on her shoulder
Head agreeing to the rhythm of her steps
Her bruised feet in straw sandals
Five days ago she started walking
At the first alarm picked the sun dried shirt from the bushes
Gathered her cache of food
Bundled clothes in a strip of cotton
Knotted a loop for her arm stepped into my living room
Sister you are my sister
Light flickers over my neat shelves of books my safe walls
Her light sears me forehead and breast
I cannot turn away from her
I cannot approach her pressing my face against the glass.

by Carol Lewis

Goat-Woman Writes In The Canyon

Women on Horses
waiting hard against the sky.
When will War begin?

Jenny is Dead

Jenny is dead,
her face waxed
in the bed
while the cat plays with her silken hair.
Jenny is dead.

Another Father
in love with money
killed another woman
who thought he would listen
if she died in bed.

Jenny is dead.
Her father's grey Eyes
do not care.
His face says,
"Don't let the press
read that twenty-six page suicide note—
she was sick, wasn't she."
Jenny is dead.

by G.W.

"WILDFLOWERS"

a waxen figure of
the Flowing Womon who
flows no more:
A shell, empty of its energy.

they took your flesh, Jenny—

they burned the flesh from the clean bones—

they burned the bones into vapor—

they locked the vapor into clay and metal
that none might breathe your Life.

and a plastic, pink-jade monk uttered sacred words
over his pay-cheque
as swans floated (they, too, are long and slender),
like broken dreams, past the chapel window.

and, when they had finished comforting the wealthy of this world,
we—rich in your World—
found each other,
sought each other among the silk and mink,
and formed a small bouquet
of Womon Wildflowers:
Mustard,
Fennel,
Rosemary.

Goat Womon,
whose eyes are always dry

(she's lost two kid goats, a filly, her dogs),
Let the loss leak out onto her leather cheeks.

Robin,
whose bird-breast heaves with laughter,
felt the pressure at her ribs.

and I,
whos melodies
blended well with your gentle voice,
sang my pain—
a lullabye to you.

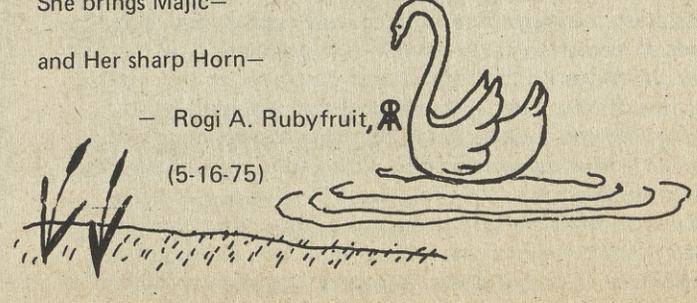
the Unicorn appears;
She is Vision—

when She comes,
She brings Majic—

and Her sharp Horn—

— Rogi A. Rubyfruit, ♀

(5-16-75)



WOMEN MAKE MOVIES

The Women of Women Make Movies photo by Arlene Gottfried

by Ann Doczi

WOMEN MAKE MOVIES is, at once, two highly complementary and not at all schizophrenic things. She is a group of women in New York City and she is an idea birthed straight out of the womb of woman-identified culture.

WOMEN MAKE MOVIES is creating something new, not reforming something old. Never having been attracted to establishment media, she was born not because there were no avenues open to her there, but because nothing was there that could give her what she wanted. What she wants is a whole different approach to making movies, a whole different basis for what defines the various roles of movie-making. In view of the powerful influence of the patriarchy on cinema, she is a revolution. When the male mis-use of power is the norm, the creation of an alternative use of power is a revolutionary act and art.

In July, 1972, Ariel Dougherty and Sheila Paige, funded by a $9000 grant from the New York State Council on the Arts, started an organization to actively encourage different kinds of women to be involved in film production. In her first year, WMM worked out of a church basement on the lower Eastside of New York with a budget that wouldn't be shit in a Hollywood bucket. But in that year approximately 45 women learned to write scripts, direct, film, control light and sound, and edit their own creations. They were women to whom the establishment media was a tightly shut steel door — Spanish-speaking mothers, secretaries, a nun, senior citizens, single parents, bookkeepers, teenagers. Community women. They made films in which women were the central characters, in which the issues were central to women, and in which the stories came directly out of the women's own experiences.

In the three years of her existence, WMM has served over 200 women. She started with a staff of two and no equipment. She has grown into a staff of six women struggling to live out their political commitment to working collectively. She now has about $5000 worth of equipment: one Bolex camera, 4 movie scopes, splicers and rewinds, one motorized synchronizer set-up, a tape recorder, a projector, a whole ½-inch port-a-pac system, and a polaroid camera. Recently, she received a $25,000 grant from the New York State Council on the Arts and a $1000 grant from the Eastman Foundation with which to go into her fourth year.

While $5000 worth of equipment is far from luxury by the standards of the most expensive art in the history of the arts, WMM feels it is necessary to demystify the importance of equipment. "That is not where the money needs to be laid out," stresses Ariel, "Money is really important in terms of time and energy and a sense of how to conduct the process. The equipment is incidental, it's a tool. Yet it's easy for all of us to know how to abuse that tool, given the way we're educated in this society. Film becomes classically expensive in wasting footage. You have to learn to sense when your idea is developed enough that you can control it by saying, 'Yes, I will shoot just this amount of film.' It's crucial to have a good idea of what you're trying to say in a film before you even start shooting. Where filmmaking becomes so expensive is in not going into that thinking process beforehand."

THE PROCESS OF CHANGE

In reacting against the establishment media, WMM finds herself being challenged to cross thresholds that have as yet barely been perceived, let alone crossed.

The hierarchy of power in traditional media is based on dictating downward (the missionary position motif) and specialization. The problem with such a structure is that it is confining to the point of being oppressive, not to mention exploitative.

There's a song that sums it up:

"Hooray for Hollywood!
who do you have to fuck
to get into this picture?
who do you have to lay
to make your way?
what do you have to do
to prove your worth?
who do you have to know
to stay on earth?
who do you have to fuck
to get into hell?
Hooray for Hollywood!" *

One of the basic premises of WMM is to change women's lives in such a way that they feel control over and pride in what they do. This is a direct confrontation with the message of traditional media. WMM is not into creating a new batch of Hollywoodesque filmmakers. She is into women gaining a sense of identity and power about their lives and knowing they have the ability to effect change in their lives. Indeed, the common theme of WMM films, although they vary in perspective and subject, is change. Change is the process the women at WMM are going through and their pay-off, as Carol Clement of WMM put it, is "being able to see that there is more to what they can do than what they have done so far."

Hollywood has been very effective in dictating certain standards of cultural identity by which we are all supposed to be controlled. Women are generally put into safe (for men) auxilliary roles. Hollywood says our lives aren't important unless they are tangential to men's lives. It says we don't have control over our feelings, ideas, development and lives. The women's movement has given us the perspective from which to challenge that kind of corporate image of ourselves. Now that Women's Liberation has become 'popular' there will be a whole slew of Hollywood 'women's films' coming along and feminists will probably be outraged by their lack of sensibility. The women's movement is likely to experience the same kind of exploitation from the movie industry that the Black movement has experienced.

"It has to do with popularity," analyses Carol, "Women have not been popular for the past 20 years, Now we're a movement and we're also a market. We've reached the point where the movement is large enough to also be a market and that's where the danger is. We love our own culture, women's culture, so we are the ones to best represent ourselves and make the movies for ourselves as well as to show our image to others."

The essence of what is going on at WMM is more than teaching filmmaking skills and making movies. It is the whole process of learning who you are, what to communicate, and how to relate it to other people. Once a film is made, you go out with it to various audiences. It's a lot more than making the movie and putting it in the can. The process begins with coming into the workshop (they have moved out of the church basement) and goes on to living and breathing with this thing that you've made that directly reflects who you are and relating it to the rest of the world.

THE PROCESS OF EXCHANGE

Just as the individual women and process within WOMEN MAKE MOVIES is evolving, so are women media-freaks across the country evolving and uniting. That there should be a parallel is no surprise and probably no coincidence. In November, 1974, WMM received a $3100 grant from the First National City Bank to set up a conference of feminist film and video organizations. The conference was set for February and was coordinated by Laurel Siebert of WMM. Meanwhile, in Los Angeles, Frances Reid and Cathy Zheutlin of Iris Films, were coordinating a conference of women in film, video and television. Through various cross-country mailings, trips and coincidences the conferences found out about each other and decided to co-sponsor each other.

The conferences were of vital significance. For the first time, women in media could be visible to each other, talk together freely, decide what their goals were and whether they were competing, cooperating or aiming for what. A number of projects came out of the NY conference: "An Ongoing Manifesto" that women signed as a policy statement of where they stood; a distribution statement; a decision to use *Media Report to Women* as a central source of information; a decision to put into action the concept of 'Videoletters' (a new kind of communication system through which the feminist news of participating cities would be exchanged); and a commitment to developing a handbook on feminist media that will document the history of feminist media organizations, the fact that they exist, the ways in which the materials they produce can be used, and the ways in which they they themselves can be used.

* from *"starlet starlet on the screen/who will follow norma jean."* by Dory Previn.

continued on page 34

Review:

The Female Man, by Joanna Russ, Bantam Books
February, 1975 $1.25

by Aldebaran

A WORLD AWAY TO WOMANHOOD

Lift up your eyes, Amazon sister fans, put down your Heinlein, and read with rejoicing; *The Female Man* is here. This is the first completely feminist science fiction novel to be published through the standard press, where it is likely to be widely distributed and widely read. Joanna Russ, known for her intricate, riddle-like novels and for her stubborn, feminist criticism within the s-f profession, has written a devastating book about what gentlemen do to ladies, and what we ladies might need to do to recover our womanhood. It's not exactly a Lesbian book. More, it's a flight from heterosexual woman-hating, and an argument for Lesbianism as the only workable political solution. It's also so chock-full of women's liberation politics that it should stimulate thought and action in many women's lives.

The story concerns four women from four alternate universes. They are genetically identical to each other, the same woman shaped by four radically different realities. By the device of travel through time and across the boundaries of alternate universes, these women are brought together:

Jeanine, from a universe much like ours, but, in *her* United States of the early 1970's, there is no women's liberation movement.

Joanna, from our own universe, place, and time. She is also the author as a character in her own novel.

Janet, the Amazon, from Whileaway, earth of the far distant future in an alternate universe. The men of Whileaway all died in a plague ages ago, and the women have developed a complete, stable Lesbian culture.

Jael, who assassinates men. In her universe, earth will be divided into Manland and Womanland, and the war between the two will not stop until one or the other is destroyed.

Like other profoundly good books, *The Female Man* answers a lot of questions and raises more. For example, what kind of world would women create for themselves who remember the world as it was run by men? What alliance, if any, exists between women and other victims of male sexist oppression – i.e. "effeminate" faggots?

A man writing about Whileaway would have portrayed the women as mythologizing the men into gods, praying and yearning for their eventual resurrection. Russ, instead, has the Whileawayans remember men with scorn. Throughout the book, one gets the impression that, eons after the last man died, the women are still fixing up ecological damage done by men. For those of you who are curious about biology, Whileawayans bear daughters through technology. The woman who wants to bear a child is "fertilized" by an ovum from her lover/wife. Daughters are born alive and breast-fed by their mothers.

As a feminist, I did not feel entirely comfortable with Whileaway. It's communal, ecological, classless, and bountiful—and also regimented and ageist (occupation determined by age, "full dignity" accorded only to adults.) Those who absolutely will not cooperate are killed. Also, duels to the death are sanctioned as a way of solving severe conflicts between friends and lovers. In some respects, this is brilliant social policy.

Joanna Russ does not portray women as peaceful by nature, nor does she suggest that pacifism is useful in all situations. Between Joanna's desperate symbolic metamorphosis of herself into a sort of Frankenstein's monster, the female man, and Janet's serene strength and womanly pride, is the disciplined, practical fury of Jael. From the moment Jael whisks her three alternate selves off to Manland, where she has a killing to carry out, until the end of the book, my breath was whisked out of my body: *The Female Man* reveals answers to questions I'm afraid to ask.

Through the example of Manland, Joanna Russ strikes away the last smidgeon of excuse that men might make for their chivalry. Men, Russ shows, do not innocently repsond to women's "natural frailty." Men *create* women's oppression. There are no women in Manland, so men there turn some of their own people into women, by force, to have women around to oppress. One such victim is Jael's Manland contact, Anna, a transvestite faggot in spiked heels, rhinestone earrings, and pink feather boa. Jael says of him,

> *"I myself am respectful of ruined lives and forced choices. On the street once Anna did not fight hard enough against the fourteen-year-old toughs who wanted his twelve-year-old ass; he didn't go to the extremity of berserk rage, reckoning his life as nothing in defense of his virility . . . Anna made a* **modus vivendi,** *he decided that life was worth it on any terms. Everything follows from that."*

Anna is a twisted fragment of Joanna, a sister in misfortune to Jeanine, who is quite impressed with him. But, Jael warns, he is also a biological male, and part of the machinery of Manland. Whose side will he be on in the last battle? Is his fate an issue in Lesbian politics? At any rate, the truth about the battle of Womanland makes Janet weep. And the fact that Jeanine, and Joanna, and myself, and all my friends who have read the book are most strongly attracted to Jael, is something to think about seriously.

Finally, *The Female Man* is ironic. Our patriarchal language cannot cope with Janet's full name, so we call her – Eva's daughter – Janet *Evason.*

The four J's blend in and out of each other's universes as if they were four aspects of the same mind; in fact, this is one interpretation a reader might make to resolve any confusion in Russ' non linear style. The author warns us that we see events in the patriarchy through split consciousness, the double awareness of outsiders. In a long sequence that is a catalogue of rage against man's polite dehumanization of woman, she proposes that feminists of our place, time, and universe are female men, not women. Like Jeanine, Joanna, and Jael, to varying degrees, we spend our lives reacting to men. Only Janet, the daughter of Whileaway, is fully woman-identified. Will we need a Lesbian *planet* in order to become female women? ◘

Review: SING A BATTLE SONG – POEMS BY WOMEN IN THE WEATHER UNDERGROUND ORGANIZATION

by Rogi A. Rubyfruit

Good poetry, by definition, is political. It indicts the sociological environment of the poet. It proposes alternative (non) structures for that environment. It provides the reader with insights into those indictments and alternatives. Within the structure of poetry, it is difficult to achieve quality because of the poet's responsibility to non-rhetorically explore her environment.

Revolutionary poetry, therefore, is nearly impossible to create with total responsibility to the art form; cliche is too common within a political framework (e.g.; "Sisterhood is . . ."). To criticize its politics *or* its poetic quality, rather than both, is a negation of both factors. It becomes a case of "which comes first: the art or the argument?"

In "Battle song," the argument, not surprisingly, comes first – sometimes at the sake of the art. The political perspective of the writer is manifested in every poem. Whether the individual poem deals with Angels Davis, the S.L.A., a Vietnamese "woman", or the stunted growth of an avocado tree, the reader is constantly aware of the radicalism of the writer. The reader is left, after each poem, with her own thoughts as to the validity of each argument, presented to her. And, often, she is left with the imprint of fresh words, non-rhetorical language, and new insights into the political structures of the writers' lives as well as her own.

For the most part, the book succeeds on that level. Few of the poems resort to trite imagery, cliche, or "cute" word sequence. The meter flows comfortably – in a prosaic fashion – seldom becoming an obvious, contrived word-order.

But, in certain cases, one becomes tempted to do further editing of the poem in order to clarify the meaning of it without the words getting in the way. An example of this is "Spider Poem." In this poem, there is a freedom of rhyme: words of the same or similar sounds, used to make the poem into a chant.

[One is reminded, by the poem, of a Navajo chant to Spider Womon, a Spirit who lives on a tall pillar of rock in Canyon de Chelle. She is the Navajo "Boogey-man"; children were warned to be good or she would climb down from her home, carry them back, and eat them, leaving their white bones (actually, white mineral deposits on top of the rock) for all others to see.]

In this poem, it feels as though Spider Womon is called to serve the poet in destroying all the "bad children" the poet is threatened by. When these "children" (i.e.; men of distruction) are eliminated, the poet, her friends, and their children will live in safety and comfort:

spider, spin me a world web
touch women far away
I go slide down the strands
subway spider strands
to other lands
touch other hands

"Our Song has Come from Many Places"

The wimmin who wrote the book are all in the Weather Underground Organization; many have lived "underground" for about five years. In the foreword of the book, the wimmin describe themselves as:

> " . . . daughters of the Vietnam war, schooled by Black and Third World struggles, having come of age within the massive resistance of students, youth and women . . . . In choosing this underground path, we . . . have made a commitment to continuing our opposition to U.S. imperialism and to creating a political and armed organization for revolution . . . "[2]

In the poem, "For Assata Shakur," one reads lines dealing with the mystique of living underground:

> "Underground is not the right word
> It makes it seem so simple,
> as if there is an easy way to disappear
> a place to go . . .
>
> I wondered how you liked to spend those moments
> when freedom meant
> you knew
> they didn't know . . ."

Their purpose in writing the poems in this book, as opposed to writing another letter, statement or leaflet, is to explore another method of voicing their struggles. "The voice/s of this book is one more way to share with you our growth."[3] Most of the poems are chosen, through collective process, on the basis of how effectively they communicate those thoughts and struggles.

spider, spider, a world web
a meeting place
to share a meal, a cup of rice
a night of stories
a day's toil
tired hands from the field
smell of soil
warm baths and back rubs
shared children
shared fire
shared burdens
gentle hands for bodies
tense and bent

spider, spider, storm the land with
silken strands like fine fine
hair (see those threads glisten)
listen by the fire. Shhhhhh
a child cries,
tired raspy voice
soft soft body molded round
into an olden arm, rough
like tree bark: tough
she cradles that baby strong
and gentle
(the earth, she bears scars
tunnels, ditches carved
like the lines in an old
woman's face

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Matriarchy — Cradle of Civilization

by Jeanne Cordova

"In the beginning . . ." there was no garden, no Adam, no marriage, no apple, no devil and no God. In the beginning . . . were feminids and hominids (our ape ancestors), mother-right and mother's brothers.

The new voice of the way it was comes from, among others, Evelyn Reed, Marxist feminist anthropologist and author of *Women's Evolution: From Maternal Clan to Patriarchal Family.*

According to Reed's new and controversial view of social origins, "the female sex brought the male sex out of animality into humanity and brought humankind to the threshold of civilization."

MATRIARCHY-FRATRIARCHY

Popular anthropology supports the maxim: "Men did the fighting and the hunting and then sat down. Women did all else." *All else* has been popularly interpreted to mean gather a few misplaced roots and seeds. In Reed's view however, *all else* amounted to more than 53 per cent.

"It was not simply that women were the procreators. More decisively, because they were the producers of the necessities and comforts of life and also the producers of the settlements out of which culture could arise, they became the creators and organizers of the first social system, the matriarchy, " which she refers to as matriarchy-fratriarchy.

Dispelling another popular myth, she explains that both men and women played important roles in the first matriarchal societies. "The matriarchies are not, as some people claim, a period of female domination. The male counterpart was the fratriarchy, at the focus of which was the mother's brother. The fratriarchy was the most single achievement of the matriarchy, as well as its seed of destruction." With this thesis Reed becomes the first in her field to clearly establish the existence of the male role in early matrilineal society.

NO CONCEPT OF 'FATHER'

The first relationship between the sexes was social, not sexual, in nature. For more than one million years, our early ancestors had no concept of biological fatherhood and for many thousand years there was no concept of *father* at all. During that period, mother's brothers played a guardianship role with offspring, and their relationship to their sisters was communal and social. Sex itself was synonomously associated with eating, and participation in that activity was totally instinctual and outside a social context.

One of Reed's most significant contributions lies in her interpretation that the early universal "incest taboo" was really a taboo against cannibalism. Apparently, our early ancestors were unable to distinguish strange humans outside their clan from the general animal population, so they hunted and ate the former as readily as the later.

The first *marriages* then sprang out of "peace pacts" between two clans who were arranging to help each other economically by hunting together and not eating one another. These first *marriages* were between large groups, the male visiting the female's clan for sexual purposes and returning soon after to his own maternal clan, where he enjoyed status in his sister's and mother's households.

As we see even in European tradition, early marriage was purely a social arrangement. However, as the "husband" came into closer and more long-term arrangement with his wife's clan, there broke out great conflict between the "husband" and the mother's brother.

In a chapter of her book entitled *"The Matrifamily: A Divided Family,"* Reed explains how the male's divided loyalties between his sister's clan and his wife's clan and children induced sharp role conflict and confusion for the brothers, husbands and sons. Obviously, father-right ultimately won out over mother/brother-right.

PRIVATE PROPERTY

As this period of nomadic savagery moved into the barbaric stage of agriculture and stock-raising, for the first time in history human society began to produce a surplus of goods. In control of the stock, men began to accumulate private property and buy wives and, indirectly, children. With private property came the notion and need to pass inheritance through one's children.

Such was the real and economic first basis of marriage and fatherhood. According to Reed, this social arrangement preceded by thousands of years the realization of biological fatherhood.

Reed contradicts contemporary assumptions that class society and female biological inferiority are evolutionary givens. "The notion that our society, full of inequities, has always existed . . . is not true. The savage society, which lasted a million years as compared with a few thousand for the primitive and patriarchal societies, was communal and egalitarian."

"The second theory is that women have always been the inferior sex, made so by biology. I say no, that this has only been so since the start of partiarchal society some 6,000 years ago."

SOCIAL OPPRESSION

On tour with her book, Reed spoke recently at the Los Angeles Woman's Building where she clearly contested feminist authors Simone de Beauvoir (*The Second Sex)* and Shulamith Firestone *(The Dialectics of Sex)* who support the theory that women's socially inferior position in society is due to her biological handicap of child-bearing.

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BATTLESONG

continued from page 29

hides children to be safe
woven folds of skin
for children to be safe
from bombs and line of
fire)

spider, spider
weave me a web,
a world web
stretch your special liquid
around the land,
above the waters,
through tall trees
We will meet
all of us
women of every land
children on our backs, in
arms, in shopping carts
We will meet
in the center
make a circle
to discuss
to simply discuss
to simply discuss amongst
ourselves
our lives
and what is to be done
and with our fine spidernet
we intend
to entangle
the powers
that bury
our children

Such lines as: "spider strands . . . other lands . . . other hands" (lines 4-6): "day's toil . . . smell of soil" (lines 11-13), "(see those threads glisten) listen by the fire" (lines 22-23), and others show the poet's sensitivity to the sounds of words. The poem has more power because of those sounds. With the elimination of a few unnecessary words, this poem would retain its meaning — yet attain more power.

Some of those words are: "silken" in line 21. The use of that word weakens the formidability attributed to the spider strands. Also, the allusion to "fine fine hair," in that line and the next, can be changed for the same reasons. In line 42, the word "special" could be eliminated, as it has already been shown in the poem, and "special" sounds awkward in the line.

As dyke feminists, we can learn from wimmim such as those who wrote this book. In forming a culture within our own "sub-culture," we can glean valuable knowledge from the work of these wimmin. Poetry, of its own, is revolutionary. It cannot possess cliche, as cliche is not revolutionary. It can — and, ideally, does — possess new ways of phrasing and communicating our thoughts and feelings; of evaluating our struggles.

Within the Lesbian feminist community, we've grown quite familiar with leaflets, statements, manifestos. These forms of communication are invaluable in our lives. But to begin to redefine our methods of speaking with each other, addressing our fights and our lovings together, is to continue exploring the alternatives available to us.

1. From "Song" in "Sing a battle song."
2. From the foreword to "Sing a battle song."
3. Ibid.

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MATRIARCHY

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"I deny this," Reed countered. "I say the oppression of women is exclusively social and comes from a capitalist and class society which benefits from it."

Although *Women's Evolution: From Maternal Clan to Patriarchal Family* offers some startling and often well-substantiated new interpretations of anthropological data, numerous questions remain clouded. Exactly how and why the transition from communal to private ownership came about is discussed but not answered. Reed also leaves unclear the evolution of exactly how men came to be in position to assume control of private property when surplus appeared on the evolutionary agenda.

At the core of this, and other similar works, remains the question: are the sexes so different that they will always remain fundamentally alienated from one another?

On the subject of the future possibility of physiological androgeny, Reed explained that the first life forms were hermaphroditic. "Early in life there was no such thing as sexual reproduction but I don't know if the sexes will ever once again become physiologically androgynous."

She does, however, postulate that a replacement of class society with socialism will take the "mutilations and repressions" out of sexuality, lift the double standard and eliminate much of the basis for the present alienation between genders.

Additionally, Reed sees homosexual relationships as "attractive" because, by lifting sexuality out of its animal-based economic function of procreation, such relationships have the potential to raise sexuality to a higher evolutionary level.

"There is a design to blame the fragmentation between the sexes on biology," Reed refuted. "But in fact the reasons for it are now exclusively social."

By her own definition, the anthropologist does not see her new work as a definitive study. Yet by delving into an area which has been largely distorted by the present patriarchal order, posterity and evidence might well place Evelyn Reed among the mad women who intellectually and emotionally refused to concede their world was flat.

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WORKING OUT WRITER'S CRAMPS

by J.G. Sappell

The feminist and lesbian feminist press is at a crossroads. We are going to have to decide whether we want to remain at our current level of output to our communities, or be bold and take some significant strides forward.

That was one of the feelings expressed at the Journalism/Writers Workshop sponsored by the *Lesbian Tide* on Mother's Day. Women attending the Workshop included members of the staffs of the *Lesbian Tide* (LA), *Sister* (LA), *Gay Blade* (Wash., D.C.), *Center for Women's Studies and Services Feminist Bulletin* (San Diego), and the *Free Press* (LA).

During the course of the workshop, many areas of concern were explored – everything from accountability and credibility to business practices such as advertising.

According to Jeanne Cordova of the *Lesbian Tide*, "It hasn't been OK in the past for a feminist paper to be efficient." The feminist media seems to have reached a point where it is either going to simply "maintain" or else it is going to "grow up." The trend appears to be toward a growth process.

"One of my favorite sayings right now is 'We are our own worst oppressors'," says Adrienne Parks, poet and staff member of the *Gay Blade.* "Often times it seems we bend over backwards to hurt ourselves. We're trying so hard to be so careful and so politically correct and emotionally perfect, that we wind up screwing ourselves."

There appears to be in the feminist media today a certain "split" between the political and the journalistic points of view. As Cordova explains it, "Most women don't come into the feminist media as journalists, they come in for political purposes. It's different being a journalist and a press person than it is being a political activist." Some "political people" are among the finest theoretical writers in our movement, while others cannot seem to transform their political ideas into printable material.

In addressing herself to the question of "political correctness," Rogi A. Rubyfruit of the *Lesbian Tide* says: "As far as I'm concerned, the whole principal of radical, feminist, dyke printing and publication is to express alternatives – radical, feminist, dyke alternatives. There isn't a 'right' and there isn't a 'wrong.' What there is, is a set of ideas you can work from." Along this same line, the opinion was expressed that it is important that we of the press have the guts to admit that "we don't know everything there is to know about everything" – that would be virtually impossible. As Penny Grenoble, an editor of the *Free Press*, says, "Readers are very smart. They know when you know what you're doing and talking about, and when you don't."

In order to grow, we must learn to make mature and respectful analysis of the subjects we are writing about. As Rubyfruit puts it, "What we were printing several years ago was what we were feeling. Now we're printing what we're thinking and theorizing about." Maturity is a necessity in this change from plain emotion to emotion tempered by thought and theory.

Many of our publications deal with small, vulnerable and highly sensitive communities. While this is bound to influence, in certain ways, what we say and how we say it, we must not let it stop our growth. According to Lynn Mabel-Lois of *Sister,* "People don't take things academically or intellectually. People tend to take things on a gut level because this is their lives."

In the course of our growth and maturation process, we must not allow ourselves to fall into certain traps such as sticking to only one political line, which, once it has dried up, means almost certain death to a publication, or to allow attempts at censorship to be made from within, much as was the case with the Jane Alpert story (see May/June *Lesbian Tide*).

Another place where we should focus some of our attempts to improve the feminist media is in the area of reviewing and presenting the news. Our publications seem to have a "past," as opposed to "future," orientation. A great deal of time and energy is spent in reviewing, reporting and analyzing events after they've happened, but little or no "previewing" is done.

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Letter From a Friend

is the tide still struggling along, your house still mellow-brown and sun splashed, is your cat o.k., your work still providing enough bread to live on, are you laughing every now and then?

there is a road here and this road has a soul. above this road, and within easy view when walking or driving, there is a house. this house has always touched me when i passed by, because in the summer when the afternoon sun is white with heat, and the sandy clay of the orchard earth is the color of dirty chalk, the house with its flaking paints of once were whites, becomes united with the land and the sun. and i watch, and touch, and know that this is beautiful. i guess in l.a., there aren't any sandy clay orchards of apples, with older than old houses living on the edge of them. and people don't let their paint peel, for fear of the neighbors, and this is a sad thing.

so here i am, one bag of muscle and bone surrounded by layers of frustration and incompleteness, lord, i am like a rainbow, with shadings of all kinds of dichotomous colors; i am at once apolitical and anarchistic, insightful and ignorant, in tune to my friends and totally alienated from society, a lesbian separatist and yet deeply loving of my grandfather, at peace with the earth and violently hateful of a male oriented life-style which pre-dominates living on our planet, fiercely independent and yet needful of some kind of a community commitment, the list seems endless. so here i am, doing my freaky thing in the grass, appleblossoms, and blue-skyed surroundings of sonoma county, u.s. of amerika. and hating this world which persists in telling me that i am sick and a failure and a threat and alone, but loving myself throughout.

i have been pondering the sudden revelation that in a society structured into classes, as our is, there is the ultimate assurance of individual conformity. for when you have separate but unequal stratifications, in other words a fully functioning condition of hierarchial societal relating, it is inevitable that there is a constant striving on the part of *everyone* to gain as much material and psychological booty as they can get their hands on. this maintains a state of eternal competition among the members of the population, and competition necessitates conformity, for you can't play the game if you don't obey the rules. and rules do not tolerate individual expression and creativity. of course the power elite controls the rules, for they are the ones who stand to gain, and therefore lose, the most. one very effective method of controlling the booty, and the rules of the game, that the power elite (speaking of these men as a class) utilize, is channeling the main flow of the competition from the classes below back into each individual class. so that team conflict prevents an effective assault upon the upper regions.
enough discussion of the obvious.

i received a check from the *Lesbian Tide*. you didn't tell me there was money to be had! i am going to use it to buy myself something special, after all it isn't every day that someone of my "un"-notoriety gets published and paid for it.

all day long, at the very far back of my mind, behind the gossip and the listening, have been eggplants. chris and i planted some, and because of that simple action i haven't been able to shake the constant visualization of large purple breast-like eggplants, smooth in their fullness, all heaped up before me in the grass. i can't help grinning at this juncture.

life at the gas station is a trip, the ladies are far-out but the dudes (for the most part) are unbelievably stupid and just plain boring. and pumping gas really isn't that much of a thrill, the damn nozzle seems especially designed (by the power elite of course) to resemble a misshapen penis, an observation which i find unutterably nauseating.

i am waiting impatiently for a robbery to occur, will cable you promptly when it does.

your country-living anarchist with the smell of honeysuckle in her hair.

i love you
Fondly,
Orlando

Editorial note: *Orlando has been fired from her job at the gas station for participating in try-outs for the U.S. Olympic Women's Basketball Team.*

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MOVIES

Some of the N.Y. Conference organizers; Left to Right — Phyllis Gomperts, Ariel Dougherty, Carol Clement, Sheila Paige, Laurel Siebert.

photo by Arlene Gottfried

At the Feminist Eye conference, in March, the concept of 'Videoletters' expanded and clarified. The exchange was put on a bi-monthly, instead of monthly basis and nine cities (five more than the original four) committed themselves to the project. The nine cities are organized into constellations of three cities each. The three cities will exchange videotapes of current feminist 'news' on a bi-monthly basis and send their tapes to another constellation so that each city can have a show once a month. It is, of course, possible for new areas or cities to join a constellation or start another one and join the whole "International Videoletters" system.

Videoletters makes available a unique and almost direct kind of contact with other cities and communities that many of us have been unable to experience. It brings the experience to everyone and lets everyone put into the experience. Ideally, it will open up a larger reality and facilitate putting our local politics into perspective. The fascinating potential of International Videoletters is to show us the differences between our communities, what we have in common and, additionally, provide us with a basis from which we can work together.

Recognizing that, "We've all been media producers within our own environment of the media and the women's movement hasn't known how to use women's media groups at all," WOMEN MAKE MOVIES is making a major goal of helping the rest of the movement understand, "Why we exist and why it's important, for all of us, that we do exist." Indeed, without that kind of mutual support none of us will survive. Hopefully, Videoletters will clarify the need for and help create the actuality of support. □

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•WORKSHOP•

It could be a vast improvement if we were to put some of our energies into making our readers aware of events coming up in the future so that they have the opportunity to participate in them themselves rather than just reading about them later. A classic example of this is the way we handle concerts. While there is usually an abundance of reviews of the musical happenings in our communities, seldom is anything written about the workings or motivation of a concert before it occurs. If producers, promoters and the press were all working together right from the planning stages of an event, it could be beneficial to all.

One more little-used method of bolstering the public's awareness of our publications, and also of aiding our press's sagging economy, is "hawking." This would require women in our communities, as well as ourselves, to sell our newspapers and magazines at the many events which are happening these days.

Southern California is a major center of women's media and activities, and as such is a great and largely untapped source not only of talented writers and artists, but also of women who don't particularly care to write but who would be interested in working on the business end of a newspaper or magazine.

It is an unfortunate fact that business is usually considered the "shitwork" on a publication; very necessary, but "shitwork" all the same. One of the areas which the feminist media tends to neglect the most is advertising. Advertising can actually be creative as well as being a very important factor in either the growth or the demise of a publication. It is sad that in recent months many feminist or lesbian feminist newspapers ceased publication as a direct result of a lack of financial support. Advertising can be a major source in the financial survival of the feminist media if we are willing to reach out to, and make ourselves known to, these sources within our communities. □

from the LONDON FRONT

by Carol Lee[1]

Spring is here and we've all begun to come out and put ourselves about. There are two FOOTBALL GAMES on Sunday afternoons. One is in Kensington Gardens (No. 12 bus); the other is in Regents' Park (Great Portland Street tube). Sappho ladies play a third game somewhere in the streets of Notting Hill.

In the latest demo, four WOMEN CHAINED themselves to the railings outside Parliament by Emmiline Pankhurst's statue. The action was part of a day of protest to highlight the tokensim of International Women's Year and the sexism of the anti-discrimination bill now before the House. BRICKS WERE THROWN wrapped in leaflets charging "Still you have done nothing."

In addition to the anti-discrimination bill, there is an ABORTION BILL pending which would set a most reactionary precedent in English law should it be passed, for it makes all those charged *guilty until proven innocent* of conspiracy to provide abortion. This would mean you would be guilty for recommending abortion to your daughter, sister, or friend and guilty for being any part of any abortion referral group.. There is, of course, a strong abortion lobby going to counter SPUC (Society for the Protection of the Unborn Child), and there have been pro-abortion rallies all month. For more information, contact the Women's Liberation Workshop, 38 Earlham St., London WC2.

The House of Lords, the highest court in the land, has just given LICENSE TO RAPE. In a recent decision, they decided that any man was innocent of rape if he believed the woman consented "no matter how unreasonable that belief." Protests are just beginning to gain momentum, but it is an ominous sign on the horizon.

The *National Lesbian Newsletter* has just been launched to build an effective lesbian communication network bringing together lesbians from around the spectrum. Subscriptions are $2.50 per year (add more for postage if overseas) to Maggie Sellars, 3 Dunlop Road, Lenton, Nottingham, England.

The Gay Teachers Group, recently formed under the aegis of SAPPHO, has been busy supporting John Wharburton, a gay teacher dismissed for discussing homosexuality with his class. A LESBIAN TEACHERS GROUP has subsequently formed to work specifically for gay women teachers. A meeting of gays in the helping and healing professions brought together not only gay teachers, but social workers, nurses and others as well.

In the North, gay groups have been busy confronting the MENTAL HEALTH PROFESSIONS in hopes of breaking down gay stereotypes. They have also been confronting the NATIONAL FRONT, the neo-Nazi party currently experiencing an upsurge of popularity in Britain. New GAYS AGAINST FASCISM badges (buttons to you) with a pink triangle on black background are available from Sappho, BCM-Petrel, London WCIV 6XX.

A showing of WOMEN'S VIDEO in the Serpentine Gallery in Hyde Park was a big success at the end of May. One or two works were particularly outstanding. The outlook for women in communication media seems hopeful.

JUDY CHICAGO (Los Angeles artist) is exhibiting at the ICA (Nash House) during the month of June. And the WOMEN'S CAMP in Femo in Denmark is having a week now and another week August 11-22. Because it's split session now, it won't be the amazing coming together it has been the last two years, but more women should be able to attend.

Discos continue on Friday and Saturday nights upstairs at the Crown and Woolpack pub (Angel tube). Sappho meets first and third Tuesdays, 7:30 p.m. upstairs at the Chepstow Pub (31 bus). And the Women's Liberation Workshop, 38 Earlham Street, WC2 (Leicester Square tube) continues to be a good source of information.

1. This is a regular *Tide* feature column; see "From Us."

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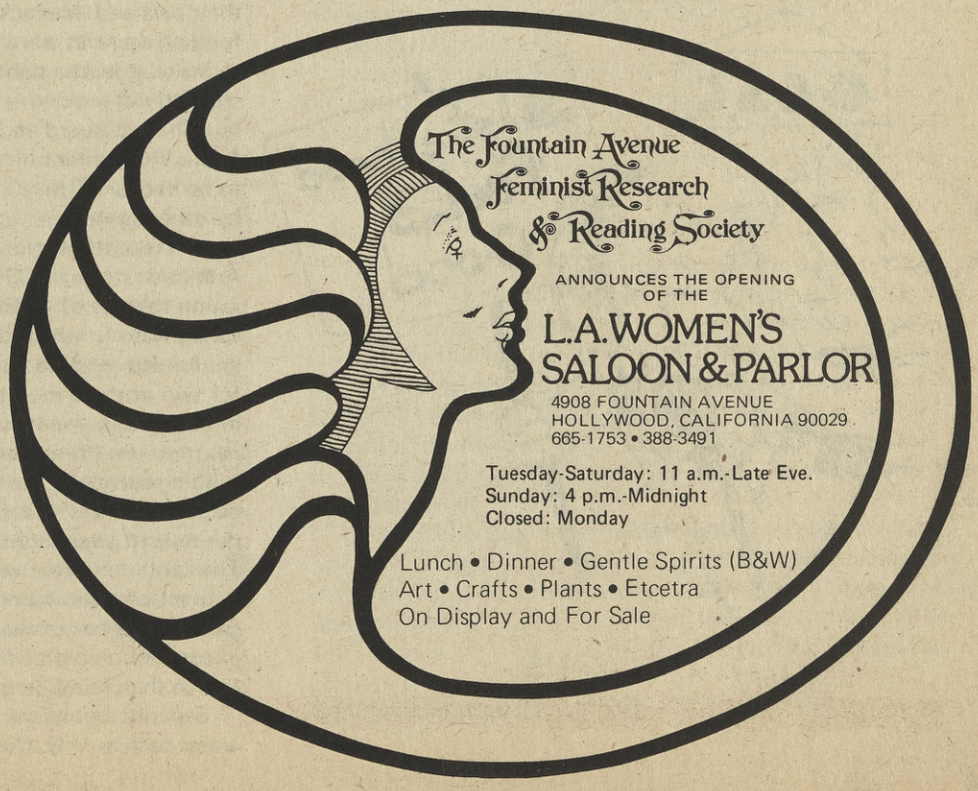


G.C.S.C.

continued from page 3

Team; and attempts should be made to counsel the staff member regarding personal or other problems that may be affecting job performance. After reviewing the matter, the Personnel Committee will make a decision for either continued employment in a probationary status or dismissal. In all cases regarding dismissal, the individual has a right to be present and to appeal to the Management Team. In the case of dismissal procedures against Management Team personnel, the GCSC Board of Directors will act as the adjudicating body. A letter of dismissal must be prepared for a staff member dismissed from her/his position. The letter must be signed by all members of the Personnel Committee and the dismissed staff member. A copy of the letter must be placed in the GCSC Personnel Files."

The Gay/Feminist 11 deny that any of these steps were followed. Interestingly, the current management structure at GCSC concurs. By way of explaining GCSC's seeming lack of regard for their own procedures, Lillene Fifield, the center's newly appointed Program Administrator, points out that "in accordance with the GCSC By—Laws, as amended January 6, 1975" (five days after the Personnel and Procedures paper was revised) "Article 4, Section 2. Powers of Directors. The Board of Directors shall have the following powers: (a) To select and remove all the other officers, agents and employees of the corporation, prescribe such powers and duties for them as may not be inconsistent with the law, with the Articles of Incorporation or the By-Laws, fix their compensation and require from them security for faithful service."

This one sentence in the By-Laws makes it possible for the GCSC Board of Directors to override existing procedure at their discretion.

WORKERS FILE INJUNCTION

Nine of the Gay/Feminist 11 were paid GCSC workers. The other two were volunteers. The nine paid workers retained counsel and attempted to get a court injunction forcing GCSC to rehire all of those fired.

Graphic by Phranc Gottlieb

Representing the fired workers, defense attorney Sylvia Barton, a member of the Echo Park People's Law Collective, pleaded "irreparable harm" would be done to her clients if they were not returned to their jobs because: (a) their First Amendment (free speech) rights were and continue to be denied if they are prohibited from the arena of exercising them. (b) their labor rights (Calif. Labor Code 923, "It is necessary . . . that the individual workman have full freedom of association, self organization . . . he shall be free from the interference, restraint, or coercion of employers . . . in such activity) were and continue to be abridged if they are not allowed back to their jobs.

On June 5, Superior Court Judge Norman Dowds denied the injunction. In ruling against the plaintiff workers, Judge Dowds was not ruling on the merits of the lawsuit itself, but rather, contended he did not support the claims of "irreparable harm." In doing so, Dowds said, "there appears to be a controversy over the reason these people were fired; the matter should be settled at trial."

Very few of the problems leading to this current crises at GSCS are new. One of the main allegations which has come to public attention is the charge of misuse, misappropriation and mismanagement of funds.

WHERE'S THE MONEY?

In March, Alicia Madocks, formerly Treasurer of GCSC, became alarmed at the financial situation at the center. Maddocks alleges that GCSC had either taken or borrowed $15,000 from some of its funded programs to cover center expenses. She maintains that these funds were used without the knowledge of the project directors for whose projects they were earmarked. GCSC, she asserts, had no forseeable way of covering this deficit. After making "a vain attempt" to bring GCSC's financial situation to the attention of the Board of Directors, she sought legal counsel concerning her liability as Treasurer in any action arising from this peculiar situation. She was advised to resign and did so on April 22nd.

GCSC insists there has been no financial wrongdoing on their part and Madocks overreacted. Federal and County funding agencies were contacted, and have been out to GCSC to make at least a sight check of the books. Two audits are currently in process — one by the Los Angeles County Revenue Sharing Board and the other by an independent Certified Public Accountant hired by GCSC. Thus far, the books appear to be in order. There could conceiveably be further auditing by other agencies.

In a recent interview, Daphne Hatfield, current Financial Administrator of GCSC, stated "It is not unusual for a corporation the size of GCSC to run on a deficit budget due to the varied ways in which they receive their funding." The projects are funded in at least three different ways: (1) "bloc" grants for two or three months of anticipated expenses, (2) cost reimbursement — money spent one month and reimbursed the next month, (3) monthly draws —(checks are sent out by the funding agency at the first of the month for that month's expected expenses; if a project spends more than was anticipated during any given month, it is reimbursed the following month.) The center also receives a certain percentage of their money in indirect cost allowances. Indirect costs are the monies which GCSC takes out of their general fund for expenses which occur in connection with a funded project and for which the funding source then reimburses them.

Separate books are kept for each of GCSC's funded programs such as V.D. Control, Alcoholism Program for Women,

and the women's and men's health clinics. There is, however, only one bank account. GCSC management maintains this can make the books appear to be in much worse condition than they actually are. It should be noted that the directors of the programs have repeatedly requested separate bank accounts to maintain autonomy and control of funds and to simplify bookkeeping.

The GCSC Board of Directors says they are innocent of misuse, mismanagement, or misappropriation of funds and that the audits will prove this. They also say they have examined in great detail the complaints which the Gay/Feminist 11 presented prior to their being fired. They did find places where fiscal accountability could be improved. To implement these improvements, they have obtained the services of a public accountant to conduct an analysis of the present bookkeeping procedures.

Sally Stewart, former member of the GCSC Management Team and one of the Gay/Feminist 11, suggests that even an outside firm of CPA's will be incapable of doing a truly impartial audit, since they will be working with facts provided for them by the people who are now managing GCSC, including Ken Bartley — the man against whom many of the original charges were leveled.

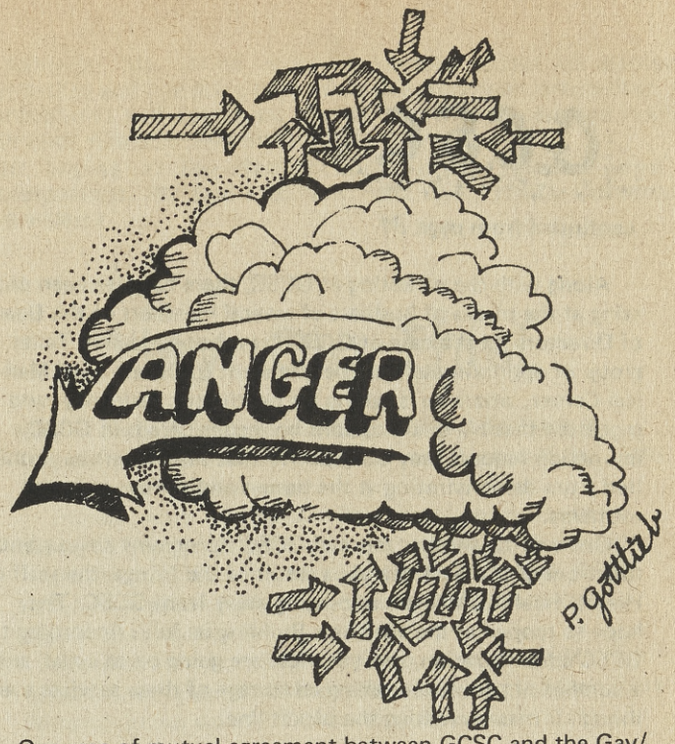
In its four-year existence, GCSC has had several different forms of management, all of which have failed. The new management, as of May 1, consists of Lillene Fifield, Program Administrator; Daphne Hatfield, Financial Administrator; and Ken Bartley, Business Administrator. They are directly accountable to the GCSC Board of Directors. In addition, the position of Development Consultant has been created for Don Kilhefner (currently on leave due to illness), to be activated by him at such time as he might wish to do so. Two additional positions, Ombudspersons (one woman and one man) have been created. They will be elected by the GCSC workers and will be accountable directly to the Board of Directors and not to the administrators. However, the ombudspersons will act only in an advisory capacity. They will have no voting power.

LESBIANS COME, LESBIANS GO

Through its women administrators and its emphasis on the programs it offers to women, GCSC seems to be consciously attempting to rid itself of the "sexist" image it has had since its inception. This image, however, has never haunted GCSC more than now.

The Gay/Feminist 11 have repeatedly accused GCSC of being "sexist, racist, classist and partriarchal." These same charges have been made frequently by many groups and individuals and it seems they will be heard for a long time to come. As rebuttal, the GCSC Board of Directors points out that two out of three of their administrators are women and claims that women have as much say as the men at GCSC. It is a fact, however, that a good many Lesbian workers have come and gone from GCSC over the years.

Sally Stewart contends that even while she was part of the Management Team at GCSC she felt like a "token woman" and she would not conform to this. A good part of the reason that she and the other Dykes and Faggots (as they refer to themselves) were fired was that they chose to speak out against the existing power structure at GCSC. Stewart feels that had everyone simply shut their eyes, closed their minds and gone along with the way things were, all of them would still be employed. The Gay/Feminist 11 would not do this. They felt a responsibility to force change by bringing the conditions they felt were wrong at GCSC to the attention of the public.



One area of mutual agreement between GCSC and the Gay/Feminist 11 is that the Alcoholism Program for Women, one of GCSC's most successful programs and the most comprehensive program of its type in the United States, should not be affected by what is going on at the center.

In a letter dated May 8, 1975, the GCSC Board of Directors requested that the National Institute of Alcoholism and Alcohol Abuse (APW's main funding source) allow APW to terminate its affiliation with GCSC. Indications are that this request will be honored. According to the letter, however, if for some reason *"NIAAA should find it imperative that APW continue to operate as a project within the corporate structure of GCSC, it will be necessary to negotiate major changes in APW's personnel and method of operation."* This is a rather disturbing thought due to its distinct insinuation that there could be more firings. It is known that many, if not most, of the women at APW have actively participated in the struggle of the Gay/Feminist 11.

An unfortunate sidelight to the situation at GCSC is that, after being run as a non-funded program for several years, the Parole and Probation Program was due to be funded by the county. These funds are now being held up until the county audit is completed.

PICKET LINE FORMED

The Gay/Feminist 11 and their supporters set up a picket line at GCSC after the firings on May 1. Recently, GCSC filed an injunction request claiming that the 10-to-30-person picket line outside their building has dissuaded large numbers of people from using the center and has consequently cost them $5,000 in donations. GCSC wants only two pickets at the doors and the others 2 yards apart. Further, they want restrictions against abusive speech or slogans, shoving or fighting and trespassing.

GCSC claims that on several occasions the pickets have come marching and chanting loudly through the building and that they have, on occasion, been violent. The pickets say that these are largely exaggerated claims, and that if there has been any violence it has come in the form of pushing and shoving on both sides.

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GCSC

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Along with the picketing at GCSC, there has also been picketing at the places of business of several members of the Board of Directors. In the case of GCSC President Benjamin Teller, a group of approximately six people went to Cedars-Sinai Medical Center, where he is taking his psychiatric residency, and suggested that his qualifications be reconsidered. In GCSC's injunction request they also specify that the pickets be prohibited from demonstrating at the homes and offices of board members.

One way or another most of GCSC's programs are currently functioning at the center. As a result of the firings, the staff of Herself Health Clinic are relocating away from GCSC. They hope to reopen at the Women's Building in July. According to GCSC administration, most services are going on as usual, and a number of people are taking advantage of these services even though it means crossing the picket line.

The whole situation has become heated and emotionally involved. Both sides seem to agree that nothing short of a court decision is going to solve this matter, and even them, only the legal aspects can be judged.

To the GCSC Board of Directors and Administration the most important thing is that services continue uninterrupted because, "This is a SERVICE center and the services are the most important thing." They feel that as a service center, GCSC should not become a political issue.

The Gay/Feminist 11 also consider the services offered to the community of great importance. Their question is simply, "Services at what price?" They believe, "The center should and could offer services in a nonsexist, nonracist and nonclassist environment."

★★★★ GCSC UPDATE ★★★★

A county audit this week revealed that the Gay Community Services Center had overbilled the County to the tune of $5,600. The overbillings were in the form of duplicate claims, improperly reported expenditures, and non-allowable program expenditures. The County concluded that the discrepencies were a result of "poor bookkeeping" and procedural problems rather than deliberate mismanagement.

The County audit specified; "GCSC is operating with funds received from four agencies, including the county, and is 'borrowing' grant funds to meet non-grant expenditures. Since all grant funds are pooled in one bank account, we are unable to determine whether County grant funds were temporarily diverted . . ."

Daphne Hatfield, GCSC Financial Administrator, stated that the $5,600 was due to loose bookkeeping, and ignorance, not malfeasance. "We reported what we thought we had to report, we did not realize it was necessary to report donations, rentals, etc."

The County has made recommendations for tighter controls, promised closer monitoring, and given GCSC the green light to continue managing the audited programs. □

♀'s YEAR

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mitted, and the obvious diplomatic criteria, suggest this country is taking the event seriously. Radical feminists are wary about this seriousness. They would rather the women gathered in Mexico talked about women, not their government's perception of the oppressed majority. They would rather women across the world come to represent and talk to each other as women, rather than bureaucratic mouthpieces.

NATIONAL COALITION ON WOMEN'S ISSUES

In response to International Women's Year and the President's Commission on Women, a new group has been formed called the National Coalition on Women's Issues. Comprising representatives from a wide variety of women's groups, the coalition has compiled the National Women's Agenda. The agenda consists of 20 issues agreed upon as priorities. Participating groups include the National Women's Political Caucus, the YWCA, NOW, the Girl Scouts of America, the National Gay Task Force, Church Women United, the National Council of Negro Women, Lesbian Feminist Liberation, National Council of Puerto Rican Women, Union Women, and at least 50 others.

During IWY, the coalition's activities will include a briefing on the agenda to the U.S. delegates to the official conference. The agenda will also be displayed at the conference. Before the end of the year, meetings are being arranged for a presentation of the agenda to President Ford, Secretary of State Kissinger, and various Governors, Senators, etc.

Early in 1976, the coalition hopes to call a conference entitled the National Conference on Women's Issues. Plans could then be developed for implementation of the goals outlined in the agenda. The Women's Action Alliance has offered to staff the effort.

Whatever their political perspective, many women recognize the agenda as a real power base and vehicle for change. Lesbian concerns are being well represented. One of the priorities on the agenda is passage of Bella Abzug's sexual and affectional preference bill in Congress (H.R. 104). Charlotte Bunche and Frances Doughty are representing the National Gay Task Force and Elaine Lafferty and Eleanor Cooper are representing Lesbian Feminist Liberation. Who even said that the lesbians and the Girl Scouts couldn't work together?

REPRESENTING THE WOMEN . . . maybe . . .

Perhaps the rank-and-file working woman will hear more about her movement at an alternative gathering that is being planned to run concurrently with the U.N. conference. The second, informal conference, called The Tribune, is being sponsored by the Non-Governmental Organizations Committee. Chairperson Mildred Persinger of the World YWCA has invited official and unofficial delegates to The Tribune to air perspectives in an arena "free of political constraints." How "free" the Tribune delegates will be is also a matter of opinion; all delegates must register in advance and must be official representatives of an organization which is registered with the NGO Committee. Receiving a Ford Foundation grant of $25,000, The Tribune hopes also to attract a world range of women and men. Two 2,000-seat halls with open mikes and translating equipment have been made available for this conference. This "independent channel of communication" will most probably be the site of a wider diversity of women's cultural exhibits and politics. □

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Free Labor For The CIA?

Redstockings seems to suggest that if *Ms.* magazine is not a CIA front, they may well be the spy agency's hardest-working non-salaried "employee."

Redstockings notes, "It has been widely recognized that one major CIA strategy is to create or support parallel organizations which provide alternatives to radicalism and yet appear progressive enough to appease dissatisfied elements of society."

Despite disclaimers by Edgar that her magazine is not featurizing the Women's Movement, many radical feminists maintain *Ms.* is "a house organ of liberalism," a false shadow of feminism.

Additionally, the New York radical feminists distrust the mass information-gathering role that *Ms.* as a national publication plays in the Women's Movement.

Noting that Steinem "probably has access" to the files of the National Black Feminist Organization and the Women's Action Alliance — organizations which share office space and members in the same building as *Ms.*, Redstockings warns: "It is necessary that people with access to this much information be trustworthy and that they actually be using the information to further the interests of the movement."

Who Owns Ms?

The detailed press release also questions why *Ms.* stockholder Warner Communications (Warner Brothers, Wonder Woman Comic Books, etc.) invested $1 million in the magazine and took only 25 per cent control.

Redstockings terms this majority investment for minority interest "unbusiness-like" and wants to know if there's more to the story.

Answering, Joanne Edgar explained: "We told Warner it was unacceptable for them to take majority interests since it was our purpose to own it ourselves."

Although Edgar was unable to cite the exact interests held by Publisher Patricia Carbine and President Gloria Steinem, the editor maintained the two women owned "well over 50 per cent" of *Ms.*Magazine Corporation stock.

According to Edgar, the combined interest of remaining stockholders (Elizabeth Forsling Harris, Katherine Graham, The PST Group) were "really minor." Edgar maintained there were no stockholders other than the above six, yet when questioned she later admitted Clay Felkner did own "less than 1 per cent."

Assuming "well over 50 per cent" means at least 51 per cent (official majority interest), simple subtraction suggests Harris, Graham and PST could own as much as 23 per cent.

Whatever Harris' "minor" share, it is apparently large enough to warrant her sending letters about editorial policy to publisher Patricia Carbine.

One New York feminist reports seeing an early 1974 request from Harris to Carbine in which the stockholder calls for a closer watch over the editorial content and, in general, a more conservative editorial direction.

Real Issues

Edgar and other *Ms.* employees appear hazy when questioned as to who owns the publication they work for.

Beyond the unanswered questions here, the real issues are: Who sits on the Board of Directors of Warner Communications? Who sits in back of or on top of the Directors? Who is the PST Group? Exactly how much does Clay Felkner own? Etc., etc.

Edgar, however, was generous in researching and reporting the the *Ms.* Corporation's present Board of Directors are Gloria Steinem, Patricia Carbine and William Sarnoff (Warner Communications).

The editor also hinted that the corporation was in the process of some move which would place more of the ownership of the magazine in the hands of employees.

Additionally, Edgar was happy to announce that the *Ms.* Foundation, a *Ms.* Corporation subsidiary, which was designed to funnel some of the corporation's profits back into the women's community, would award its first "significant" grant later this month.

Edgar could not reveal the amount to be given or name of the recipient at this time but verified that the grant was going to a "feminist organization."

Unverified reports indicate that the *Ms.* Foundation has awarded some minor ($500 or less) stipends to several feminist groups in the past several years.

Although *Ms.* is no more mysterious about its corporate ownership and financing than other fine American enterprises, this publication's self-appointed role as the voice of a silence majority demands financial and editorial clarifications.

(For copies of the Redstockings press release send to: Redstockings, PO Box 413, New Paltz, N.Y., 12561. Contribution requested.) □

Hey, Dig This!

ZNS -- Betty Friedan has challenged Gloria Steinem to respond to allegations that Steinem may have worked for the Central Intelligence Agency.

Friedan, who in Mexico City attending an alternative Women's Year conference, charged that the C.I.A. has infiltrated the U.S. Women's Movement. She stated this C.I.A. activity has successfully caused feminist leaders to turn against one another.

She then called on Gloria Steinem, an editor of *Ms.* magazine, to respond to recent charges made by a New York Women's group called "Redstockings."

Friedan stated that Steinem has refused to respond to the charges.

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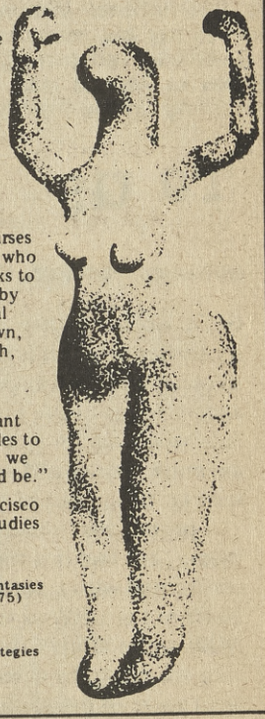

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Cover up

continued from page 4

Written with a strong anti-Communist editorial slant, the Vienna Report exposes the Communist affiliations of various festival delegates.

The pamphlets, interprets Redstockings, contradicts Steinem's denial that she "was never asked to report on other Americans or assess foreign nationals I had met." Asked about this apparent inconsistency, Edgar denied that the information contained in the Vienna Report represented a political assessment.

"That information was available to anyone at the conference," she explained.

She termed the biographical information "simple stuff."

Not having what materials were publicly available and not being familiar enough with known political organizations of that time, it is fairly impossible to determine how secret or how politically revealing the information in the Vienna Report is or was.

Clandestine Section

A third question as to Steinem's past affiliation with the spy agency comes from Professor Donald Freed, long-time antiwar activist, researcher and friend of Phillip Agee (*Inside The Company; A CIA Diary*, now banned in the U.S.).

Though refusing to reveal his source, Freed says he has information that Steinem once worked for the Clandestine Section of the CIA, Para-Military and Psychological Warfare Dept., Division 10, located in Western Europe.

To this allegation Edgar replied, "That's the most absurd statement I've ever heard." Quoting her co-worker, Edgar continued, "Gloria said she 'did not at any time, in any way, ever work for the CIA.'"

Asked why the superstar was not speaking for herself these days, Edgar explained that her friend and boss thought the Redstockings charges "ludicrous," and that Steinem at this time was speaking "only through the magazine" (see,*Ms.* Answers Charges," this page).

Although Edgar reports a separate public statement by Steinem is "up in the air" at this time (note: Steinem is now in Mexico City at the International Women's Year Conference), other in-house sources say *Ms.* magazine is not a political "monolith."

Given that Redstockings made specific charges against Steinem, as well as *Ms.*, at least one employee hopes Steinem will "say something" in the near future. □

To us

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GCSC women believe that the only hope for a viable community service program is to continue to work from within to try to revive and reform the product of so much effort already expended (as Lilene Fifield apparently believes, but she at least won't die for it; the present action involves feminists, who are more mature and enlightened in their measures, so they only let the air out of her tires).

I protest the "picket-line-is-a-picket-line-is-a-picket-line" theory, as I feel it is threatening to the feminist cause. If I'm confronted with a picket line, I care a lot whether it's the UMW or the UAW or the SWP or the L&RU or the KKK or NOW or the White Citizens' Council or the Lesbian Feminists who are doing the demonstrating, and I care about hearing what *some* of these groups have to say before taking a side for or against. Once I've made that decision, I'll stick to it in my own space, and a pox on both your houses if you commit violence (or even childish pranks) on each other for responsibly choosing positions in your own respective spaces. Damn it, the issues are *not* irrelevant!

Peggy Legion (nee Kimball)

Saxe

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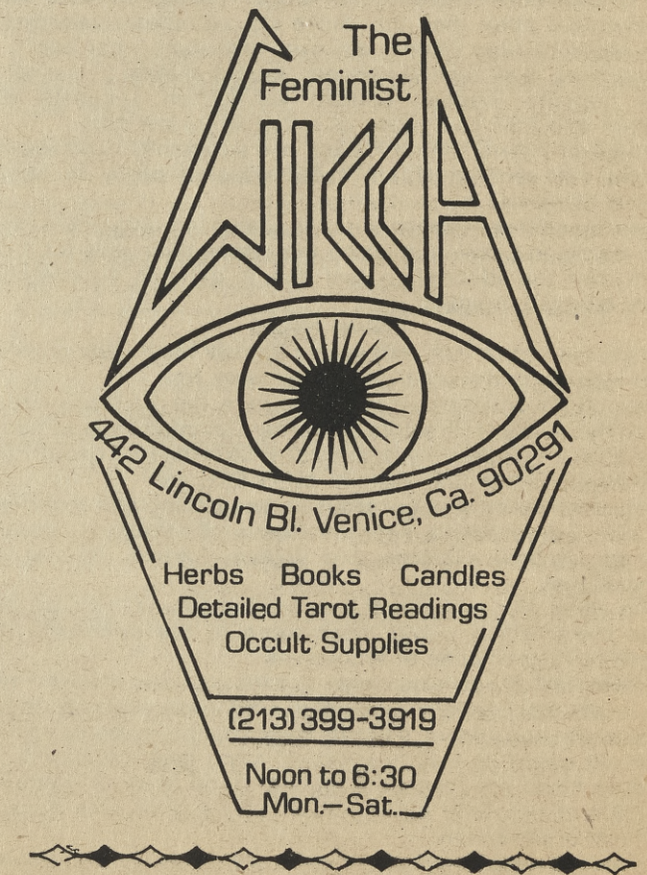
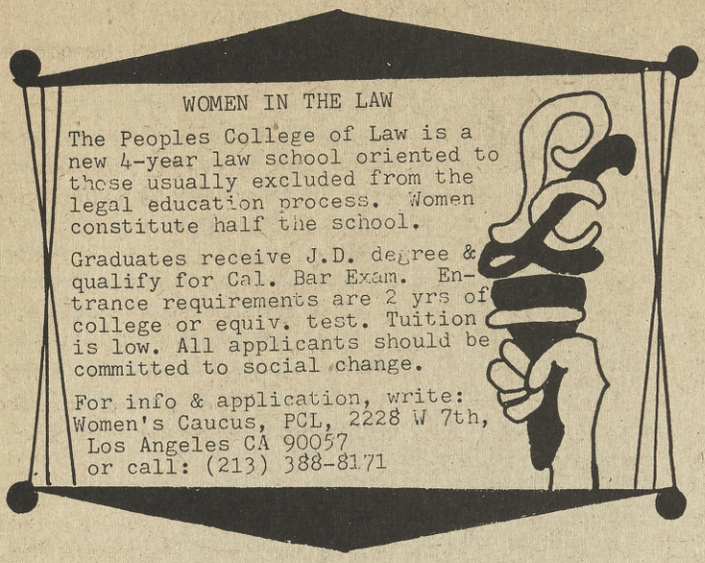
Some of us have never talked with her, but feel strengthened by the warmth and courage she communicated across the iron railing of the courtroom."

It seems important to remember that the issue here is not only Susan Saxe but the FBI, CIA, and Grand Jury harassment of the entire lesbian community. There will be no more grand juries convened in Philadelphia to investigate the issues around Saxe. However, the FBI is still looking for Kathryn Power who has alluded them since the fall of 1970. She allegedly participated in the same Boston bank robbery as Saxe. The FBI is also still looking for Patricia Hearst and Emily and Bill Harris, and for any people connected with the Weather Underground. Grand juries have been convened and people subpoenaed in various places across the country to investigate these issues.

On June 9, 1975 a grand jury convened in Los Angeles. A week prior to that, four people allegedly involved in making a film on the Weather Underground were subpoenaed. The subpoenaes were withdrawn a few days before the jury convened. Currently there are no subpoenaes out in Los Angeles but the grand jury is still convened here in Los Angeles.

Anyone wishing to contribute to the defense of Susan Saxe may do so by sending contributions to the Susan Saxe Defense Fund, c/o Lawyers' Guild, 1427 Walnut Street, Philadelphia, PA. 19102. □

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· CUSTODY CASE · continued from page 21

If a woman decides against bringing up her lifestyle in court, she might do best not to inform her lawyer about the truth to the contrary. Secondly, there is always the danger, despite private commitments, that the husband, or intervening in-laws, might bring it up in a future court battle over visitation rights.

Thirdly, the lesbian parent could be caught seriously off guard if she makes an incorrect guess that her husband "doesn't know" or "won't mention it."

Once the word is out in court, warns Bratman, the burden of proof has shifted, though no clerk will note such in the record. At this point, it would be unwise for the lesbian parent not to open up and fight the issue all the way.

Chaffin's lawyer details:

"Ordinarily, mothers aren't required to take the stand and say, 'Hi, I'm a heterosexual.' It's irrelevant, and both attorneys will object. But when someone charges the mother is a lesbian and her attorney objects on grounds of irrelevancy, it might be stricken from the record as irrelevant. But the judge has heard the word, and it's *not* irrelevant. I feel it's a better approach than to attempt to educate the judge rather than avoid the issue."

Psychological Effect

A fourth disadvantage of denying one's lifestyle is most relevant.

Though its effect cannot be documented in court records, the psychological and emotional result of battling for one's child by denying one's lifestyle can be costly. The denial begun in the courtroom, must, if the contending husband or in-laws are watching, continue in the rest of one's life.

It might also lead to further denials, such as not being able to live with one's lover or committing oneself to a secret relationship. Also, to provide an open, clear and loving environment for the children, one has to explain sooner or later, what's really happening. Many lesbian women choose to do open battle in court because they want the closeness with their children that such an affirmation often brings.

On the national level, there have been at least 20 such court cases in the last five years.

Undoubtedly, there have been dozens more lesbian mothers whose cases haven't reached public attention, and still hundreds of gay parents who never fought because the cards are so stacked against them.

And, of course, the thousands of gay parents who, with their children, are forced to lead dual lives.

Legally, Bratman sees the struggle as "split."

Speaking of the many cases she has followed in the feminist and lesbian press, she notes that "some are winning . . . it's depressing, many are still losing."

A recent issue of *Mom's Apple Pie* (Lesbian Mother's Defense Fund newsletter) reports the split-decision case of Nancy Drieber and Marilyn Koop.

Drieber and Koop, each the mother of three children, divorced their husbands in October of 1973. Living in a small, rural town (Eatonville, Wash.), both had their cars sabotaged, tires slashed, brake lines cut and houses burned when the townspeople found out they were lesbians contending to keep their children.

Though Drieber's husband left town and she was awarded custody of her children, Koop's two youngest girls were assigned, against their will, to live with their father. Having run away from him four times, the girls are now in a juvenile detention center in Tacoma, and neither parent is allowed to visit them.

While another Chicago couple has lost a second round, four other lesbians in Washington have won custody of their eight children.

Lesbian mother organizations have formed in most major cities, and more and more lawyers join the feminist, lesbian and gay movements in this coalition battle to protect the emotional integrity and children of women who love women.

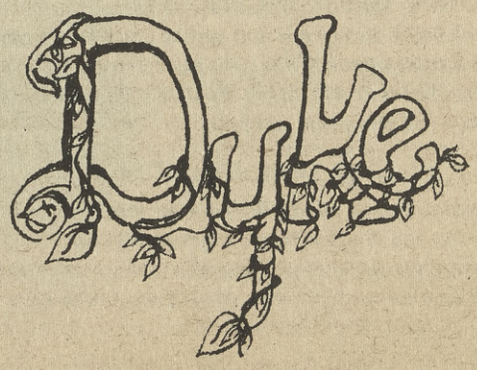
Lesbian Mother's Defense Fund: 2446 Lorentz P.N., Seattle, Wash. 98109 (Mom's Apple Pie), *$5 per year.*

Del Martin and Phyllis Lyon (columnists, "The Law and Lesbian Mothers"), 33 Ellis St., San Francisco, Calif. 94102.

Cheryl Bratman, 2638 Fourth St., No. B, Santa Monica, CA 90405.

IMPORTANT CORRECTIONS AND CLARIFICATIONS

1. The Torrance Judge who denied Chaffin custody originally is William P. Kennedy, not Thomas Kennedy.
2. Chaffin's appeal was made to the Court of Appeals, not to Superior Court.
   The May 19 return to court was referred to as a "second appeal"; more correctly it was a request for a "modification of custody."
3. For the May 19 procedure Bratman had a *new* (and affirmative) probation report submitted, the original one was not changed or resubmitted.
4. In paragraph 4, under "Educate the Judge" the line reading, "In child custody cases the burden of proof rests with the state, in-laws . . ." should more correctly read; "In child custody cases between a parent and *non-parent* (i.e. state, in-laws, etc.) the burden of proof rests with the non-parent." In parent vs. parent custody cases there is no 'burden of proof.' □



LEXINGTON 6

continued from page 9

Of the six who went to jail, five eventually decided within the following weeks to free themselves from jail; they have already appeared individually before the grand jury for the third time. The legal appeal continues for Jill Raymond, who remains in jail.

STATEMENT OF THE DEFENSE COMMITTEE

None of the people who have agreed to talk to the grand jury here have in any way changed their views on FBI harassment, grand jury abuse, their right *not* to talk to the FBI, or their view that noncooperation (with the FBI or inquisitive media people) is the best form of resistance. They only agreed to talk because they were unable to withstand the inhuman conditions of Kentucky county jails. Although we all understand that *anything* said to a grand jury or the FBI might possibly hurt someone, none of the six (one of whom remains in jail) felt she or he had (gave) any information which led to the apprehension of Susan Saxe. Nor does any of the six feel that she or he has any information which could aid the prosecution of Susan Saxe or could lead to the apprehension of Katherine Powers.

In view of this, we of the Grand Jury Defense Fund Committee feel sympathy and respect for these people and affirm our support for their continuing resistance. We in no way wish to diminish the meaning of the courage and commitment they showed in resisting as long and as far as they could. We present this critique not to chastise them or ourselves but in view of the future here and/or in other places.

SOME THINGS WENT WELL

Some things went well: we were able to use local media to educate the public through the University newspaper and through the efforts of one excellent woman reporter, Carolyn Gatz, from the city newspaper. Through her efforts to accurately report the injustice of the situation, we gained editorial support from the city newspaper and from the Louisville *Courier-Journal.* We made a point to avoid or be cautious in talking with reporters whose means of investigation (describing lifestyles for sensationalist news) were the same as the FBI's. Due to the foresight of one of the jailed persons, we soon saw the fallacy in discussing the case narrowly in terms of "The Lexington Six." We realized a priority, instead, to educate the Lexington community and people in other places about the potential danger of FBI harassment. We sent information on the situation to some radical media and we prepared informational flyers and a pamphlet to inform persons generally about the case. We prepared a Statement of Support of resistance to FBI harassment and grand jury abuse and gained the endorsement of some organizations who were informed about the situation by speakers. We raised about $2,500 for legal expenses and support of the jailed persons.

SOME THINGS WENT BADLY

And some things went badly: in an effort to be cool and nonalarmist, we tried at first to ignore FBI harassment — hoping they would just go away. We did not take their devastating power seriously. We depended *too much on a legal solution.* A naive belief in justice led many of us to think that good legal arguments could win our case of resistance. We pinned our hopes and our tactics largely on these, and, therefore, planned few offensive moves. By depending too heavily on a legal solution, we also began to express in legal terms what was at stake here. We talked less about the rights of people to resist state intrusion into their personal lives and more about the "proper" role of the grand jury. In this way we lessened the vitality of the case. We made the issues more abstract, less easy to identify with. By this subtle, unintentional shift, we helped to hide exactly what this case was about. The value of the personal relationships we have and the threat the grand jury and the FBI pose to those relationships became lost in liberal talk about legal rights. In so doing we lost an opportunity to point out the antipersonal, antihuman nature of our political state.

We failed to give political direction to the legal staff. It is easy to believe in the mystification of the legal profession. Lawyers do not have the only or the best perspective. Some definite structure for input from the defense committee into the legal strategy of the case is essential.

We did not research the local situation very well. We were too quick to assume that the experience in Lexington would be similar to that of the resisters in Connecticut. *We didn't research the conditions of county jails.*

We didn't realize the power of the District Court Judge in contempt proceedings and, therefore, were naive about the total control one man could have over legal proceedings; we didn't take advantage of the political aspirations of the U.S. Attorney.

Since resistance support was at first mostly personal, newcomers to the defense committee meetings were often suspected of being informants or provocateurs. The FBI's nurturing of such paranoia was easy in Lexington, since the political groups existing at that time (e.g., Women's Center, socialist/feminist, gay coalition, civil libertarians and counter-culturists) were largely isolated from one another. We didn't deal with the divisiveness of paranoia.

A defense committee inevitably will be a coalition of groups and individuals of varying political tendencies. This is the potential strength of such a coalition, and the advantage of diversity should be utilized. To make this happen, however, the various groups and individuals must from the beginning, and throughout the life of defense committees, make strenuous efforts to be clear as to the basis of their work on the defense committee. It seems to us now that our work was often hampered because it was not clear to us, as a defense committee, the varying political bases of our work on the committee.

Duplication of efforts and activities hampered the work of the committee, *but* this was often based on our lack of political unity and our initial lack of familiarity with each other, both personally and politically.

Community education degenerated after the six persons were jailed in early March. They had done most of the speaking to inform and seek support from other organizations. Speaking or distributing pamphlets was done more or less on an individual basis after the six were jailed.

SUGGESTIONS FOR THE FUTURE:

Get Your Perspective Straight.

In Lexington, the scope of the investigation was so broad that it would have been unrealistic to assume that everyone would choose jail rather than talk to the FBI or the grand jury. In fact, a few persons talked willingly, and many talked reluctantly. Our perspective has come to reflect that reality.

The most important thing we have learned is that we must *take the offensive.* We must advocate noncooperation *before* people feel the direct pressure of the state's coercive powers. We feel that it's important to educate primarily on this basis. A massive "We Won't Talk" campaign at the beginning of FBI harassment in your community might be the best form of initial resistance/education.

We also feel, however, that it is not in the best interest of the community or the left in general to ignore, condemn, or ostracize those who, reluctantly, feel forced to talk at any time, either initially to the FBI or, later, to the grand jury. If people feel they must talk, we should urge their continued resistance by asking them to report on the questions asked and the answers they gave and to report any information they gain from talking with FBI agents.

Unfortunately, we had not developed this perspective in the initial stages of the grand jury-FBI investigation in Lexington.

Since only six persons in Lexington chose not to talk with FBI agents, it is apparent that we should have initially explored the implications of talking. We should have educated the community about the fact that *anything* said to an FBI agent may be used against someone, somewhere. We should have realized earlier the need to educate the community that the FBI's intention was to gain seemingly insignificant details which could be placed together to describe a lifestyle.

We have also learned that those who choose not to talk with agents should consider the possibility of having to talk with the grand jury in the future, if they cannot withstand day-to-day jail life. Resisters should assess their personal capabilities to undergo confinement. Jail conditions vary from place to place; it helps to be aware of the prison and jail system in your state.

In developing a strategy for resisting grand jury investigation, we need to remember that the terminology of collaboration or noncollaboration creates a dichotomy of absolutes, dividing the movement and its friends. Such terminology makes no allowance for different levels of commitment. Rather, the situation needs to be approached in terms of an on-going process of resistance.

Prepare Your Community:

As soon as agents or other inquisitive people (media) appear, form an identifiable support group so that people approached will not feel isolated and will feel support and be informed as soon as possible as to what they should expect. We feel that no one should have to make an individual, isolated decision.

If you are faced with a situation of FBI harassment/grand jury abuse, you *need to be prepared from the start.*

Begin to *research the situation to clarify it* and to *educate the whole community about it.* (You don't know *who* they'll talk to.) We found that education to clarify the situation to the community must include work around:

(1) the history of the grand jury process;
(2) the broad scope of questioning involved in the grand jury process;
(3) clear descriptions of the threat to the left, including FBI destruction of organizations through promotion of mistrust and paranoia;
(4) warning that a person who talks or does not talk to FBI agents *may* still be subpoenaed;
(5) a description of "use immunity";
(6) an explanation of every person's right *not* to talk with FBI agents;
(7) continuous reminders that *anything* you say to an FBI agent or to a grand jury can be used against someone else or yourself. (If you talk you are subject to perjury, so don't lie.)

By developing relations with the local media, you can use the media as an effective vehicle for education.

Regardless of legal assurance, a U.S. District Court Judge can interpret the actions of a subpoenaed person as contemptuous. Do *research* into the structures/actors you are dealing with. Understand the roles of the U. S. District Court Judge, U.S. Attorneys and FBI agents. How are these roles affected by their personalities/politics? What are their legal aspirations? (In Lexington, the U. S. Attorney, Eugene Siler, is aspiring to a vacant federal judgeship.) Is there anyway you can take advantage of their role perceptions, personalities or politics to build political pressure which would force them to decide in your favor (or stop harassing you) or which would expose the class nature of their work if they decide against you (or continue to harass you)?

LET OTHERS KNOW OF YOUR SITUATION.

Contact:
Center for Constitutional Rights
853 Broadway, 14th Floor
New York City, NY 10003
212-674-3304

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This year long program offers workshops in video, performance and women's ritual, art history, drawing, painting and sculpture, design, graphics and printing, writing, feminist literature and theory. Workshops provide women with the opportunity to learn and share together, to connect their personal experience to their common experience as women and as people in the world, and to express their thoughts, feelings and insights in work. Each month we will concentrate on a broad theme such as self-images, self and society and being independent as women and artists.

The Feminist Studio Workshop is located in the Woman's Building and the students have the opportunity to participate in and organize exhibitions and activities for the larger public. Our facilities include a fully equipped graphics lab, a pottery, studio space, extensive slide collection of women's art; lecture, exhibition and performance space.

Accredited degree programs (B.A., Masters, PhD) are available in art, art history, design, writing and feminist art education through the International Community College. Application deadline: September 15, 1975, for the program beginning October 15.

For more information please call: (213) 823-6859 or write to the Feminist Studio Workshop, 743 South Grandview, Los Angeles, California 90057.

MARIAS

continued from page 22

But the days of sexism are numbered, for women have had enough: "I say Enough. It is time to cry: Enough. And to form a barricade with our bodies."

"Men
Divide themselves into men
And masters. But all men are masters
Of women, In the houses
Of women...."

"Do not call me Sister
Until another world comes into being."

"The submission of the woman, then; domination of her through passion-desire, which nonetheless bears a certain relationship to possession, to rape, even if only simulated rape."

"I swore that my blood would be paid for with yours. But none of this is real to you race of cavaliers, nothing of this is foreseen in your noble struggles, for blood shed during abortion is not blood shed for the King, it is always blood shed against all of you."

"My sisters:
But what can literature do? Or rather: what can words do?"

"If the woman still has nothing, if she exists only through the man, if even the occasional pleasure she receives from him is meager and perverse, what does she risk or what does she stand to lose by rebelling?"

"Women—and blacks—are also turning up nowadays as workers on road-construction projects and as city street sweepers. Up until recently, these jobs were not regarded as suitable for women. But now that men—white men—no longer want them, because they are backbreaking and pay very badly, they are becoming woman's work.

Merely an example from which no generalizations can be drawn? On the contrary: this sums up the history of the so-called improvement in the condition of women through access to jobs."

"And a number of years ago a woman friend of mine who is a doctor told me that women who entered the hospital emergency ward with their uteruses perforated, torn to shreds, ruined forever after attempting to abort themselves at home with knitting needles, sticks of wood, cabbage stalks, and anything else they had at hand that would penetrate and scrape, were treated with the greatest of contempt, and that the curettages they were then subjected to were performed without any anesthetic whatsoever, coldly and sadistically, 'so as to teach them a lesson.' To teach them what lesson, for God's sake?!"

"I say:
A woman taken in adultery is still stoned to death today in Afghanistan or in Saudi Arabia.
(I ask:
Is the adulterous man also likely to be stoned to death in Afghanistan or in Saudi Arabia?)"

"I say:
There will be those who, despite everything, will denounce as 'reactionary' the battle that will be joined along the long, exhausting path that the Portuguese woman will be obliged to travel all alone, with the meager weapons at her disposal. And there will be those who will raise a great outcry, and keen knives and sharp lances will be brandished on every hand, and names like stones will be thrown at us; but whores or lesbians, who cares what they call us, so long as the battle is fought and not lost."

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WHERE IT'S AT

ARIZONA:
Women's Center
912 E. 6th St.
Tuscon, 85605
(602) 792-1929

CALIFORNIA
Berkley:
Women's Center
2112 Channing Way
Berkeley
(415) 548-4343

Pacific Center for Human Growth
P.O.Box 908
Berkeley, California 94701
(415) 841-6224

Los Angeles: (and vicinity)
Women's Center
237 Hill St.
Santa Monica

Radical Feminist Therapy Collective
237 Hill St.
Santa Monica
(213) 394-5700 or 392-5145

Lesbian Raps and Socials
237 Hill St.
Santa Monica

Gay Community Services Center
Herself Health Clinic
1213 North Highland
Hollywood
(213) 482-3062

L.A. NOW
8271 Melrose Ave. No. 109
Los Angeles 90046
655-3331 recording
655-3332 staffer

Womantours—Estilita Grimaldo
743 S. Grandview
Los Angeles
(213) 384-8525

Women's Switchboard
(213) 388-3491

Orange County:
Gay Community Center
(Lesbian Mothers, etc.)
215 E. 23rd St.
Costa Mesa, 92627
(714) 642-4253

Lesbian Task Force (NOW)
P.O. Box 10453
Santa Ana, 92711

Gay Center
1120 Santa Ana Blvd.
Anaheim, 92802

San Francisco:
D.O.B.
1005 Market St. Rm. 402
San Francisco
(415) 861-8689

Women's Switchboard
Women's Center
63 Brady
San Francisco
(415) 431-1414

San Diego:
Las Hermanas
4003 Wabash
San Diego, 92104
(714) 280-7510

Gay Center
2250 B St.
San Diego
(714) 232-7528

Lesbian and Gay Men's Union
Cabrillo College — Student Union
Santa Cruz, California
(408) 476-9140

San Jose:
Sisters of Sappho
P.O. Box 7022
San Jose, 95112 (?)

Stanford:
Lesbian Collective
P.O. Box 8265
Stanford, 94305

San Raphael:
Marin Women's Center
1618 Mission
San Raphael
(415) 454-1445

Sacramento:
Women's Center (Lesbian Raps)
1221 20th St.
Sacramento, 95814

Riverside:
Woman Center
3354 Orange St.
Riverside
(714) 787-0389

COLORADO:
Lesbian Center/Women in Transition
1895 Lafayette
Denver, 80218
(303) 573-6604

CONNECTICUT:
Lesbian Group
c.o. New Haven Women's Center
3438 Yale Station
New Haven, 06520
(203) 436-0272

FLORIDA:
Tampa Daughters of Bilitis
c.o. Noelle Warner
Route 1, Box 110
Lithia, 33547

GEORGIA:
Lesbian Feminist Alliance
449 Euclid Terrace NE
Atlanta, 30307

ILLINOIS:
Lesbian Feminist Center
New Alexandria Library
Counseling Resource Center For Lesbians
3523 N. Halstead
Chicago
(312) 935-4270

National Organization for Women
National Office
5 South Wabash
Suite 1615
Chicago, 60603
(312) 332-1954

Gay Switchboard
(312) 929-HELP

IOWA:
Lesbian Alliance
P.O. Box 1287
ISU Station
Ames, 50010

Lesbian Alliance
c.o. Women's Center
3 East Market St.
Iowa City, 52240
(319) 353-6265

KANSAS:
Gay Women's Liberation
P.O. Box 234
Lawrence, 66044 (?)

LOUISIANA:
D.O.B.
P.O. Box 52113
New Orleans, 70152

MAINE:
Brunswick Gay Women's Group
136 Maine St.
Brunswick, 04011

MARYLAND:
Lesbian Community Center
3028 Greenmount Ave.
Baltimore
(301) 366-8990

MASSACHUSETTS:
Lesbian Liberation
Lesbian Mothers
Lesbian Therapy Research Project
c.o. Women's Center
46 Pleasant St.
Cambridge, 02139
(617) 354-8807

D.O.B.
419 Boylston Rm. 323
Boston, 01002
(617) 262-1592

Lesbian Health Group
Box 600 Gay Community News
22 Bromfield St.
Boston, 02108

MICHIGAN:
Lesbian Center
547½ E. Grand River Ave.
East Lansing, 48823
(517) 332-1770

MINNESOTA:
Lesbian Resource Center
2104 Stevens Ave. S
Minneapolis, 55404

MISSOURI:
Lesbian Alliance
P.O. Box 4201
Tower Grove Station
St. Louis, 63163
(314) 664-7249

Gay Community Center
3825 Virginia
Kansas City

NEW HAMPSHIRE:
Gay Women's Rap Group
(603) 772-6636

NEBRASKA:
Gay Women's Liberation
Station B. P.O. Box 2323
Lincoln, 68502 (?)

NEW JERSEY:
D.O.B.
P.O. Box 62
Fanwood, 07023
(201) 233-3848

NEW YORK:
N.O.W.
47 E. 19th St.
New York City, 10003

Lesbian Feminist Liberation
33 Union Square West
New York City
(212) 691-5460

Gay Women's Alternative
c.o. Universalist Church
4 West 76th St.
New York City
(212) 662-5109

National Gay Task Force
(212) 741-1010

NORTH CAROLINA:
Triangle Area Lesbian Feminists
100 W. Club Blvd.
Durham, 27704

OHIO:
Gay Women's Peer Counseling
Box 10, 1739 N. High St. No. 3
Columbus, 43210

Sappho's Army
c/o Dayton Women's Center
1309 N. Main St.
Dayton, 45406
(513) 228-1203

OREGON:
Women's Center (Lesbian Raps)
171 Washington St.
Eugene
(503) 343-9750

PENNSYLVANIA:
Lesbian Hotline
4634 Chester Ave.
Philadelphia, 19143
(215) 729-2001

RHODE ISLAND:
Gay Women of Providence
(401) 942-2094

TENNESSEE:
Knoxville Lesbian Collective
2911 Jersey Ave.
Knoxville, 37919 (?)

TEXAS:
D.O.B.
P.O.Box 1242
Dallas, 75222

UTAH:
Lesbian Women
c/o Feminist Women's Health Center
363 E. 600 South
Salt Lake City, 84111

VERMONT:
Vermont Gay Women
(802) 862-770 or 863-3237

WASHINGTON:
Lesbian Resource Center
University YWCA
University of Washington
4224 University Way N.E.
Seattle, 98105
(206) 632-4747

Lesbian Mothers National Defense Fund
2446 Lorentz Place N.
Seattle, 98109 (?)
(206) 324-3571

WISCONSIN:
Grapevine/Lesbian Feminist Action Corp.
c/o Women's Center
2211 E. Kenwood
Milwaukee

Lesbian Switchboard
306 N. Brooks
Madison, 53715
(608) 257-7378

CANADA:
Montreal Gay Women
3664 rue Ste. Famille
Montreal, Quebec

Saskatoon Lesbian Feminists
124A 2nd. Ave North
Box 1662 (mailing address)
Saskatoon, Sask. S7K 3R8

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C

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BAR GUIDE

by Gabriel

Some of the bars I have listed below are "gay bars". By that I mean, they do not have a feminist consciousness (some for that matter do not even have a gay consciousness), but they do cater to lesbian women and gay men. I have tried to include the bars that are only lesbian and the mixed (lesbian and gay men) bars that do not covertly or subtly oppress or discriminate against lesbians. (Yes, gay "brothers" still do that. We even had one lesbian bar owner tell us she didn't want a poster put up that had the world lesbian on it because she didn't want to offend her "girls.")

The bars are still in a different world; some don't even know there is a movement going on. There are alot of mixed feelings in our community about going to the bars. However, since we have had many lesbians ask us to put the bar guide back into the magazine, we felt there was sufficient reason to do so. Our part as feminist lesbians will be to periodically check out the bars we list to make sure there are no sexist pigs in them.

If you know of a lesbian bar or restaurant that sisters might enjoy going to, send me their particulars and we'll include them.

L.A. Area

BIG HORN
4882 Lankershim Blvd
No. Hollywood 980-9792
All women, liquor, dancing to a juke box, fireplace.

HAPPY HOUR
12081 Garden Grove Blvd.
Garden Grove, 767-9334
Club atmosphere, mixed mostly women, dancing, liquor, restaurant in back.

HIALEAH HOUSE
8540 Lankershim Blvd.
Sun Valley, 767-9334
Club atmosphere, all women, beer and wine, dancing, live band on weekends – if you like softball, you're in.

LLOYD'S
739 N. LaBrea
Hollywood 933-9293
Mixed but mostly women, club atmosphere, liquor, dancing, live band on weekends, up-town get dressed.

LOVE INN
10700 Vanowen
No. Hollywood 769-9215
Mostly women, club atmosphere, liquor, dancing, live band on weekends.

OXWOOD INN
13713 Oxnard (at Woodman)
No. Hollywood 997-9666
Mixed, liquor, dancing to a juke box.

QUE SERA SERA
1923 E. 7th St. (Off Cherry)
Long Beach, 599-6170
Club atmosphere, lounge, mostly women, nice, dancing to juke box, liquor.

SALOON
10848 Ventura Blvd.
No. Hollywood 769-9858
Mostly women, tavern, casual, beer and wine, dancing to a juke box, heavy on pool.

THE STOWAWAY
11608 Ventura Blvd.
Studio City, 980-9587
Club atmosphere, all women, dancing to band on weekends, beer and wine, popular.

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Hollywood, 388-3491
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"Gay" Restaurants

Arthur J's
1110 N. Highland
Hollywood 465-9550
Mostly gay men, after hours coffeeshop, go after 2 a.m.

Bla Bla Cafe
11059 Ventura Blvd.
No. Hollywood 769-8912
Mixed, a lot of hip (?) straights, short menu — omelets, nightly entertainment.

Carriage Trade
8077 Beverly Blvd.
Hollywood 653-9337
Mixed, dinner house.

David's
7013 Melrose Ave.
Hollywood 934-5730
Mostly gay men but warm atmosphere, dinner house.

Eatin' High
4514 Fountain
Hollywood 660-9877
Mixed, funky, vegetarian, Mexican & burger food.

O'Brien's Steak House
11916 Ventura Blvd.
Studio City 980-4811
Mixed, dinner house.